CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR.

BOSTON, SATURDAY, SEPTEMBER 5, 1835.

NO. 734.---VOL. XIV.—NO. 36.

COMMUNICATIONS.

FOR THE REGISTER AND OBSERVER.

DIALOGUE BETWEEN A MINISTER AND A PARISHIONER, ON THE TRINITY.

BY J.... N.....

DIALOGUE III.

Minister. If I have had an incorrect view of this subject, I am willing to submit to correction. The impression on my mind has been, that the plural personal pronouns, with application to God, were of frequent occurrence in the Old Testament Scriptures. But I now suspect that I too hastily admitted the impression. Nor do I feel so confident that the use of the plurals, under consideration, denotes the existence of God in the three-fold character, for which I have contended. I am, however, far from being satisfied that my general theory is untenable. Other evidence is to be produced in support of it, which, it seems to me, must be conclusive.

"In the institution, by which we are initiated into the Christian community, a solemn act of worship is prescribed to be done to the Holy Spirit, in union with the other Divine Persons. The high command is, 'Go, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.' Shall man then dare to put asunder what God has joined together, in the very name and nature of God!" Now, as, in this Institution, a solemn act of worship is prescribed to each of the sacred Three, and as there is but one Supreme God, the inference must be, that the Three constitute the one God.

Parishioner. Your inference, Sir, may be satisfactory to yourself, and others; but it is far from being so to me. Were it an uncontroverted fact that converts to Christianity, in the apostolic age, were baptized in the name of the Father, and of the Son, and of the Holy Spirit, this would be far from proving that, in the administration of the baptismal ordinance, a solemn act of worship, was done to either of the Three, separately considered, or to the Three, considered as constituting the one God. But is the supposed fact, an unquestionable one? No, Sir. It is questioned, and by men whose opinion is not lightly to be regarded. And that it may be reasonably questioned, is to be inferred from the fact, that the sacred Records do not teach us that the form of baptism, as above stated, was ever used by the apostles of our Lord. They say only that converts to Christianity were baptized "into Christ," in the "name of Christ" in the name of "the Lord Jesus." But admitting that, in the administration of the baptismal ordinance, the names of the Father, of the Son, and Holy Spirit were used by the administrators of it, is it to be inferred that they performed a solemn act of religious worship, of which the Father, the Son, and the Holy Spirit were, *each, an equal object.* Believing, as I do, that this inference is utterly inadmissible, I must of course believe that the form of christian baptism has no favorable bearing on the trinitarian theory.

M. But if the form of christian baptism does not imply a solemn act of religious worship done to the Sacred Three, what does it imply?

P. I regard it, Sir, as a religious institution, rite, or ceremony, in the performance of which, no prayer or address is made either to the Father, the Son, or the Holy Spirit, but which implies that the subjects of it express their belief in, and attachment to, the truth of Christianity, which, by the appointment and direction of the Father, was promulgated by Jesus Christ, and confirmed by the Holy Spirit, or the divine power, by which Jesus Christ and his apostles wrought miracles in confirmation of the truth of the doctrines which they taught. Baptism may also express dedication to God, and obligation, on the part of the persons dedicated, to observe and do whatever is required in the Christian Scriptures.

M. Should I admit that the form of words, used in the administration of the baptismal ordinance, does not imply a solemn act of religious worship done to the Sacred Three, and that your view of baptism is correct; yet does not the circumstance, that the names of the Three are joined together, furnish proof that the mode of the Divine Existence is threefold; or, that, notwithstanding God is One, yet that he is Three?

P. If, Sir, this circumstance proves the truth of your strange, inexplicable, and to me, perfectly unintelligible doctrine, will not this circumstance, that God and the creature are mentioned together, and in as solemn a manner, as the Three are mentioned in the text under consideration, prove that God and the creature, although two, or more, are nevertheless, but one being?

M. Perhaps it would. But the name of God and creatures are, in no part of the Bible, thus associated, or I must have been an inattentive reader of that holy book.

P. But should I produce examples of such association, will you admit that God and the creature, although numerically two or more, are nevertheless, but one numerical being, or, allow that the passage under consideration furnishes no proof of the triune doctrine?

M. When you produce satisfactory examples, I shall be prepared to reply.

P. Whether you will consider them as satisfactory, I know not. I will only say that, in my opinion, they ought to be satisfactory. Examine them:—"And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord and the King." "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things." Is not the name of God in these passages as intimately and as solemnly associated with the name of David, King of Israel, and with elect angels, as it is with the names of the Son, and of the Holy Spirit, in the passage under examination? It appears to me, Sir, that none but an affirmative answer can reasonably be given. But you are not prepared, I presume, to say that God and king David were one being, or that God and the elect angels are one. Nor will you admit that David, although worshipped in connexion with God, was either equal to God, or worshipped as God. Nor do you believe that God and the elect angels are one being; or that the elect angels are equal to God.

M. The examples you have produced have a nearer affinity to the passage under discussion than I was prepared to expect. Although I was aware that the name of God and creatures were joined together in the Scriptures, yet I know not that I ever, till now, contemplated the association as so intimate and solemn. Whether these examples ought to be admitted as satisfactory, I am not prepared to decide. I think, however, I ought to admit that they are so much to your purpose, as to convince me that the passage we have been examining does not afford that satisfactory proof of the Trinity which I have heretofore imagined it did. I wish, however, to have it distinctly to be understood that I do not relinquish it, as unfavorable to my theory, which, I am persuaded is susceptible of support. Other considerations, independent of those already examined, furnish in my opinion, satisfactory evidence of the truth of the trinitarian theory. Society among equals is, it seems to me essential to happiness. But as God is happy—infinitely happy, I infer that he is and always has been associated with others, his equals—the Son and the Holy Spirit.

P. Although this argument is not new to me, yet I have never seen or heard it managed in a manner either satisfactory or intelligible. Will you then have the goodness, if it be practicable, to present the argument to my view in so clear and unambiguous a manner, that I may easily comprehend it, and duly estimate its weight.

M. Such is the mysterious nature of the subject, that it may not be in my power to present it to your view more clearly than I have done, by the statement I have already made. I will however make the attempt. "In the most Holy Three in One, we see what can never be seen in a single Divine Person. We see a society, infinitely perfect and blessed. When we turn our thoughts from a Trinity to one Divine Person, inhabiting eternity, in solitary existence, we find it impossible to conceive, how he can be happy. If he existed in one solitary person, where could he find an adequate object of infinite love, and how could he be infinitely happy? When I contemplate a Trinity, a far different view is presented to my mind. GOD IS LOVE. The Three adorable Persons, unlimited in all perfections and excellences, inhabiting eternity together, dwell everlastingly in each other, in mutual, perfect, unmeasurable love. This is a theme on which my mind delights to dwell; and which I cannot exchange for the solitary Deity and the philosophical heaven of Unitarians." Whether this representation of the subject is, in your view clear and intelligible, I know not. But a more luminous exhibition of it, I am not able to make.

P. However clear and intelligible it may be to your view, it is to mine not a little obscure and ambiguous. You seem to have forgotten that the meaning of the word person remains unsettled, and that you had intimated that you should decline the use of it. You have since, however not scrupled to use it; and now you have used it not less than four or five times, in almost immediate succession. But how can I understand your view, of the subject, unless you employ the word in a definite and intelligible sense, or pertinently reply to your statement?

M. It is true, indeed, that I have given no precise definition to the word person, and have expressed the wish to decline the use of it, yet I find that I cannot well avoid the use of it, notwithstanding its meaning remains unsettled. I see not but I must employ it, although in a vague and unsettled sense. I believe, however, that each of the persons in the Godhead is "unlimited in all perfections and excellences," and, therefore, that each may be called a person, although we may not be able to form so distinct and satisfactory an idea of the subject, as we could wish.

P. Do you believe, also, that each of the Persons possesses a distinct conciousness, will, and affections?

M. This is my belief. Were it otherwise, I could not conceive of "mutual, perfect and immeasurable love" among the three.

P. So I should suppose. But if each of the three is possessed of distinct consciousness, will, and affections; and indeed, of "all unlimited perfections and excellences," the consequence seems to me unavoidable, that each is a distinct, perfect, and independent God, or Deity. Nor do I see how you can consistently deny the consequence.

M. But you do not suppose that I believe in the existence of three Infinite or Supreme Gods. Have I not already, and repeatedly disclaimed such a belief?

P. You indeed have. But why you should have disclaimed it, I cannot easily see, and especially as you now profess to believe in the existence of three distinct Deities. But are not three Deities, three Gods?

FOR THE REGISTER AND OBSERVER.

ON THE IMPORTANCE OF BELIEVING IN THE PLENARY INSPIRATION OF ALL WRITERS WHOSE PRODUCTIONS FORM ANY PART OF THE BIBLE.

Many have seemed to reason on this subject as though they believed that no reliance is or can be placed on the truth of facts asserted in the Bible any farther than it is believed that the writer was guided by supernatural and plenary inspiration. Nor has it been uncommon perhaps for those who have had this view of the subject to esteem themselves and those who agree with them as the only true friends of the scriptures, and to censure and repoach dissenters from their views on this point as little if any better than infidels.

But do men of common sense reason in this manner in regard to other histories? Can no one really believe that there was such a king as Cyrus the Persian, and that he made a conquest of Babylon, any further than he believes that Xenophon and other historians who have asserted the facts were under the influence of plenary inspiration? Suppose that Dr Jenner had communicated his discovery, that vaccination is a preventive for the small pox, only by preaching a course of lectures; and that those who attended his lectures made a record of what he said on the subject; could we have no confidence in what these witnesses wrote any further than we believe that they were supernaturally guided in all they wrote; and that not merely the principal sentiments but even every word by which the facts and the doctrine are proclaimed? Let us now suppose two professed believers in Jenner's doctrine of vaccination. One of them spends his time in trying to prove that a true believer in this doctrine is one who believes that the original writers who attended Jenner's Lectures and carefully observed his practice, wrote by plenary inspiration, and that those who do not go thus far are not true believers; yet this same person has not been careful to have himself and his family duly vaccinated. The other professed believer, while he sees no satisfactory evidence of the plenary inspiration of the witnesses who wrote on the subject, has such faith in the doctrine that he has been careful to reduce it to practice in conformity to what he believes to have been Jenner's directions. Now which of these professed believers has the true and saving faith in Jenner's discovery and doctrine?

We are aware that very much may be plausibly said in favor of the importance of believing that all that was written by Luke was dictated by the supernatural inspiration of the spirit of God—even to the dictation of every word he employed in stating the doctrines, the precepts and conversations of Jesus Christ, and in giving an account of his miracles, his sufferings, his resurrection and ascension. But after all, obedience to the precepts of the Savior, is the best evidence of saving faith in him; and this evidence of saving faith may be formed in men who do not see any evidence that Luke so much as professed to be guided by supernatural inspiration, nor that this has been asserted of him by any inspired writer; and who also believe that the testimony of Luke is credible, and ought to be received without the supernatural hypothesis.

I might say also, that very much might be plausibly written in favor of the vast importance of plenary inspiration in all who copied the Scriptures prior to the art printing, in all who have ventured to translate the scriptures from one language into another—in all who write expositions of the scriptures—in all preachers of the gospel—in all parents who teach their children what is written in the New Testament; and, though last not least, the importance of plenary inspiration in all who *read* or *hear* the gospel.

If we cannot confide in the revelations of God who hath spoken to us by his Son, "unless we believe that the witnesses who heard them delivered and recorded them, or caused them to be recorded, were themselves like the Messiah possessed of the spirit of God not by measure," why may we not assert the same to have been necessary and essential to all who copied what they wrote? Surely an uninspired man is liable to err in copying. But a translator seems still more to need plenary inspiration than the copyist—and even as much as Matthew and John did in recording what they heard with their own ears and saw with their own eyes. But however certain it might be that the New Testament had come down to us and assumed a printed form by the agency of inspired men only, and that our present copies of the Bible are infallibly correct; yet of what vast inportance it must be, or may be said to be, that every expositor and every preacher should possess plenary inspiration! How liable are they to misinterpret the scriptures who have not this inspiration, yet their hearers, in general have to depend on what they say is the meaning of a particular word, phrase, sentence or paragraph. It might be asked with great emphasis, Is it to be supposed that the wise and good God would subject any of his creatures to such uncertainty and such danger as must result if uninspired men are employed as preachers of the gospel, when it would be so perfectly easy with him to endow every minister with plenary inspiration, so as to be incapable of making the least mistake or even using one improper word during the whole term of his ministry? Still, however, entirely to prevent mistakes, and even dangerous mistakes, something more is necessary. From what occurred during the ministry of Christ, who had the spirit not by measure, we have evidence that an inspired teacher may be misapprehended by uninspired men, and that different persons may differently understand the same words. So it might be in our age and country, were even all our preachers endowed with plenary or infallible inspiration. I see no way to preclude all danger of mistakes in the minds of those who read or hear the gospel, but that of enduing each individual with a full measure of supernatural influences of the divine spirit. And how easy it must be for the Almighty thus to imbue every human mind; and as his goodness is of equal extent with his wisdom and power, how easily it may be inferred that he has actually done what appears to us to be so easy with him and so very important to his accountable creatures? But as it must appear on due reflection and inquiry, that God's thoughts have not been as our thoughts in most of the cases which have been mentioned, may we not question the infallibility of those who have taught that all the writers of the different portions of the Bible wrote only what was dictated by the infallible spirit of God. God may have good purposes to answer in causing uninspired men to read and hear the gospel; and in employing uninspired ministers to preach the gospel to their fellow creatures. Good purposes may have been answered by employing uninspired expositors, translators and copyists, to multiply the means of instruction and salvation. If in all these cases God might do good, communicate light, and accomplish benevolent purposes, by employing persons who were not endowed with supernatural inspiration, why might he not accomplish purposes equally important by employing a "beloved physician," a man of good report, to write a narrative of interesting facts relating to his Son, without deeming it necessary to grant him supernatural and plenary inspiration?

When I see a Christian disposed to denominate every thing inspiration which he finds between the covers of the Bible, I cannot regard this as any evidence that he has a real regard to revealed truth. He only evinces a kind of superstitious reverence for a particular book, while he fails to inquire to what parts of it the word inspiration is properly applicable. If he not only fails, to discriminate between what is and what is not inspiration, but is forward to judge and censure all who do not accord with him on this subject, I think he evinces a real want of love to inspired oracles by violating the inspired precepts—"Judge not—condemn not."

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOLS. No. V.

HOW SHALL THE CONTENTS OF THE NEW TESTAMENT BE MADE INTERESTING AND INTELLIGIBLE TO THE YOUNG?

Let us take in the same manner one of the scenes of the Savior's ministry. Let us take the interview of the Savior with the woman of Samaria,—a narrative, the repetition of which never tires, the beauty of which will never be exhausted.

(John iv.) Jesus has been teaching and by his disciples baptizing in Judea, but hearing that the Pharisees are displeased at his success, he leaves their neighborhood intending to make a second visit to Galilee, in order to unfold the principles of his mission there—while he allows time to those whom he has already instructed for meditation on his character.

His direct route lies through the region of Samaria. He can indeed cross the Jordan, and by passing through the country on its eastern banks, called the Perea, reach Galilee. But the latter route is nearly double in length, and the way is more difficult and dangerous.

Why then is it matter of surprise that he takes the former way? The evangelist speaks as if there was constraint and regret:—"He must needs go through Samaria." The reason will meet us in the narrative.

As the Savior journeys along, he reaches Sychar, or Sychem, the ancient royal city of the Israelitish tribes. The city lies in a valley formed by the two mountains Ebal and Gerizim, on the declivity of which latter is the rival temple of the Samaritans. He stands upon a spot of ground which (Gen. xxiii. 19) Jacob had purchased of the sons of Hamar, and according to Joshua (xxiv. 32) had left as an inheritance to Joseph. Before him is the well which had long ago furnished water for Jacob, his children, his servants and his cattle; a possession of so much value in the East, as always to deserve particular mention as an article of property.

It is about the second of May, at full noon. The Teacher's walk has been long and dusty—he is weary from his journey. He is alone—his disciple having gone into the city one mile distant to purchase meat. He seats himself upon the large stone where the pitcher is usually rested at the side of the well. Maundrell, the traveller, has described the well, over which the Empress Irene built a church, now destroyed. He found it to be covered with a stone vault—its depth was thirty-five feet, with five feet of water. The traveller has no human means for drawing the water, the necessary implements not being left at private wells.—A Samaritan woman, with her leathern bottle on her head, and a line in her hand, comes to the well to draw water. The Traveller asks of her to drink. She discovers from his dialect that he is a Jew, and expresses her surprise at the request. And here the Evangelist informs us that the Jews have no friendly intercourse with the Samaritans. And here the origin and nature of that bitter controversy between them, comes before our minds. The Samaritans had been long the implacable enemies of the Jews.

This enmity took its rise in the revolt of the ten tribes under Jeroboam, after the death of Solomon, and the establishment of a separate monarchy over Benjamin and Judah. (1 Kings xii.; 2 Chron. x.) The Samaritans had opposed the second building of the Temple under Ezra and Nehemiah on the return of the Jews from captivity in Babylon (Nehem. iv. 1, 2.) They acknowledged the divine authority of the five books of Moses, but rejected the rest of the Old Testament. They were united in the worship of one God and the ceremonial observances of the Law, but contended earnestly that Mount Gerizim, where their temple was built, was the proper place of worship, in opposition to Jerusalem. They urged in their support the example of Abraham and Jacob, (Gen. xii. 6, 7; xxxiii. 18, 20), who had both built altars near to Sychem. So earnest were they upon this point, that they had corrupted their copies of the Law in Deut. xxvii. 4, putting Gerizim in the place of Ebal. Proofs of the animosity between the two nations, meet us frequently in the New Testament. When our Savior sent forth his Apostles, he forbade them even to enter the Samaritan cities, (Matt. x. 5). On one occasion, as the Savior was journeying from Galilee to Jerusalem, to keep the feast of the Passover, he sent a messenger before him to prepare him a lodging in a Samaritan village. The inhabitants would not receive him, "because his face was as though he would go to Jerusalem," (Luke ix. 52). When Jesus had provoked the Jews to anger by telling them, "ye are of your father, the devil," they in they in their turn put upon him what is in their opinion an equal reproach—"Say we not well that thou art a Samaritan?" (John viii. 48). In that beautiful parable which teaches us that all men are brethren, the Savior could not have gone further in the estimation of a Jew, for his definition of a neighbor, (Luke x. 33), than to a travelling Samaritan.

Such then was the state of feeling between the inhabitants of the neighboring regions, when the Jewish Teacher asks drink of the woman of Samaria. She rests her bucket upon the well, and with a surprise she does not attempt to conceal, she asks, "How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria?" But he whose meat and whose drink it was to do the will of Him who sent him, forgets at once the demand of nature; he already sees the fitness of the occasion upon which to proclaim one of those heaven-descended truths, the frequent repetition of which earned even from an enemy the assertion, "Never man spake like this man."

Mark his reply—"Woman, if thou didst recognize in this water a gift of God, and knew how he stands in the designs of that God—he who is now asking of thee water from this stagnant well—thou wouldst rather ask of him that he would give thee living water." The woman does not understand the figurative term which he applies to the water he could give. She supposes "living water" to mean, in Oriental speech, running or springing water. The comparative respectfulness of her reply may arise from the dignified and serious, and perhaps the condescending manner of the stranger. "Sir, thou hast nothing to draw with; the line and the bucket are in my possession—the well too, is very deep. Whence then will you obtain the water of which you speak. You surely do not profess to be superior to our father Jacob, and he had no other means of obtaining water than to dig this well, and to provide the implements of drawing. He too was content to use this well, and he esteemed it a gift worth leaving to us his descendants."

Step by step, the Savior reveals his mysterious message.

"Truly this water may allay the thirst for a season, but he that drinks it will need it again to support his life—but he that drinks of the water of which I speak, shall never thirst, for the water which I would give him shall be a well within him, forever springing up for the support of an everlasting life."

The woman is still slow of understanding. She thinks he speaks of some magic element which may remove the body's thirst, or supply a lasting moisture to the lips. It is her body that she cares for; she would obtain the water to allay her thirst, and to remove the necessity of her frequent visits to the well.

"Sir, give me this water, that I thirst not, neither come hither to draw."

The Savior is expecting his disciples, and has no time to lose upon the obtuse conceptions of the worldly woman. He assumes a higher tone, and speaks more plainly. As if to teach her that he could read her heart, by calling up a remembrance of her sin, he commands her to call her husband. She answers truly, that there is no one whom she has a right to call her husband. The mysterious stranger at once excites her wonder, as he makes known to her his unlearnt knowledge. The effect which his words have upon her mind, may be gathered from her after language to her own people—"Come see a man who told me all things that ever I did."

The stranger tells her, that she has had five husbands, and that she who is now to her as a husband, has no moral claim to that title. She perceives that he is a prophet—he is gifted with that inspiration which in her estimation had passed from the earth with Moses. At the very instant, removing her thoughts from the purpose of her visit—from the well before her, and the remembrance of her guilty union—she turns them upon the long and hard contested question of her nation—the real place where the Temple of the Almighty should stand. The stranger who addresses her is gifted with wisdom from on high, and he can surely tell her the will of Him who sent him.

"Our fathers," she says, "have burnt their sacrifice, and uttered their prayers, and invoked the God of heaven to hear their vows, upon this mountain, but your people tell us that Jerusalem is the place where men ought to worship."

Observe the sublimity of the reply.

"Woman, you have acknowledged me as a prophet—believe then what I shall say. The hour is at hand, when neither Jerusalem nor Mount Gerizim shall be the places where ye shall worship the Father. Ye know not what ye worship, save from the Jews, and it is of the Jews likewise that salvation is to come—as you yourselves admit that the expected Messiah is to be of that nation. The hour cometh when your question is to be settled in a manner you little imagine. The hour is even now come, when the true and spiritual, and therefore the acceptable worship of the Father, shall be confined neither to the mountain nor to the city. God is a spirit—he may dwell indeed in temples made with hands—but he is not confined to them. He may be worshipped on Mount Gerizim or at Jerusalem, provided he is there worshipped in spirits and in truth—the body of the worshipper may be where it will, provided the heart is with God."

The woman is already overwhelmed with the revelation, and turns again to the Savior in distrust. "You speak of a coming hour, when the truth shall be declared with authority—we too believe and know that the Messiah, the anointed of God, is to come, and when he comes he will tell us all things."

Jesus reminds her that one has already told her all things—it is the Messiah who talks with her.

Now is there in the whole compass of the English language, a more beautiful and simple tale? The truth which it teaches, is one of those into which the angels desired to look,—but is it not now intelligible to the child?

FOR THE REGISTER AND OBSERVER.

'THE TRUTH AS IT IS IN JESUS.'

What is it? If we would obtain a true answer to this all-important and ever-recurring question, we must go with it, not to any human authority—not to the creeds of this seat or that—not to the writings of christians of one period or another—not even in the first instance, to the inspired apostles themselves—to Peter or Paul; for "who," asks the latter, with his characteristic modesty, "is Paul and who is Apollos, "*but ministers by whom ye believe?*" We must go with it to the fountain's head, to the great master himself; and we must be satisfied with no answer, but such as we receive from his own lips, such as may be gathered from his own words and actions—from a careful examination and study of what he himself said and did.

In their inquiries on this subject, christians, it seems to me, christians of almost every denomination, have long been on the wrong track. Instead of looking primarily to Jesus, to learn what the truth as it is in him, is, they have taken their ideas of Christianity from detached portions of the sacred records, selected and understood, without reference to any just and comprehensive principles of criticism or interpretation. In settling a point of *Christian* doctrine, they have often, strange as it may seem, allowed more weight to an irrelevant quotation from the Jewish scriptures or to some dark and doubtful text from the epistolary writings, than to the very words themselves of Jesus. They have even imagined that there was more spirituality and higher doctrinal truth in the obscurest parts of these writings, than in the wonderful discourse, which our Savior delivered on the Mount, the declared object of which was, to develop the peculiar principles, duties, and spirit of his religion. They have manifested a greater readiness to listen to St Paul, even when he utters "things hard to be understood," and hard to be understood because they have reference to a state of things, to opinions and controversies, which have long since passed away,—than to listen to him, who spake as never man spake. In a word, they have looked for Christianity every where, but where is it to be found in its simplicity and purity in Christ.

But is not Jesus expressly declared to be the "author and finisher of our faith?" Is not the system, as it came out of his hands, in as finished and perfect a state as it possibly can be? Are we not said, in fact, to be 'complete in him,' and what does this mean, but that in him, in his instructions, illustrated and explained as they are, by his life, we have all the truths, and doctrines, and revelations, which belong essentially to his religion? so that, if none of the writings of the apostles had come down to us, if nothing more had been transmitted to us, than the brief and simple record of our Savior's ministry, as contained in the evangelical histories, who will venture to say, that we should not even then have possessed a perfect Christianity?

Let me not be misunderstood. I would not be thought to derogate from the authority of those, who wrote the epistolary parts of the New Testament. They were inspired, I believe, with a full knowledge of all that appertained to the truth as it is in Jesus. And though their writings were called forth, for the most part, by circumstances and exigencies, which were local and temporary, and but for which they might never have appeared, and though they cannot be fully comprehended, without that, which, at this age of the world, it is almost impossible to obtain, a perfect knowledge of these circumstances and exigencies, yet are they exceedingly valuable. They show us how our religion was understood; what questions and controversies arose respecting it; what was its influence, and its progress, in the earliest and purest age of the christian church. 'They are profitable too for doctrine, for reproof, for correction, for instruction in righteousness, still there is a higher authority to which we may go, even that of the Master himself. The very chiefest of the apostles, were but secondary orbs, revolving around, and receiving all their illumination from this great primary light. They were commissioned to preach and propagate, to expound, to illustrate, and enforce the great truths of the Christian system, but not to add to them. Nor did they add to them. Rightly understood, they will be found to teach nothing different from, or supplementary to, what Jesus himself taught. And it is to Jesus, to his teachings and especially to the commentary which he has added in his life, that we must go, to learn what Christianity truly is.

The gospel differs from every other moral and religious system, in being wholly identified with the life and character of its author. It cannot be adequately comprehended, without knowing him; without understanding his history and character; without taking into view, in short, his whole moral being—all that he was, and did, and suffered,—and the spirit also which he manifested, the principles, feelings and motives by which he was governed and actuated; for these embody and express all that is most valuable, all that is peculiar, all that is really divine in the gospel. Our Savior did not write out his religion in a book, and leave us to understand and interpret it as we may. He knew full well that moral truth, that spiritual things, could not be adequately expressed and defined by words, which are but arbitrary and artificial signs. He was unwilling to trust so precious a treasure as the gospel of our salvation, to be conveyed down to us by a vehicle so frail, uncertain, and changeable, as that of human language. He did not therefore write out, but he *acted out*, so to speak, his religion. He did not, as many of his followers have since done, draw up a set of cold, formal, abstract propositions, and denominate that Christianity. He manufactured no artificial creeds; and blessed be God, that he did not; for, in that case, christianity, instead of being what it now is, 'spirit and life,' a living and breathing essence, would have been a dry, hard "question about words."

C. R.

(*To be continued.*)

FOR THE REGISTER AND OBSERVER.

TEMPERANCE.

EXTRACT FROM A MANUSCRIPT ADDRESS OF THE LATE REV. BERNARD WHITMAN.

Objections answered.—Perhaps some of you may still have *objections* to the temperance measures, which need to be removed. I will therefore endeavor to answer some of the most important.

1. Perhaps one of you may express your objection to our measures in these words. "I am not yet satisfied that the world can go on without the use of ardent spirit as a drink, and until I am convinced of this position I cannot join your temperance society." In answer to your objection, my friend, permit me to relate a few facts.

In the first place, I would point you to the time when ardent spirit was discovered. I could show you that it was considered for centuries to be a rank poison, and that during this

long period it was used only as a medicine. I could convince you by the most satisfactory evidence that for many ages the world went forward without the use of this article as a drink, and that whenever and wherever it has since been introduced as a beverage, it has uniformly produced more or less mischief, intemperance, vice and wretchedness. But facts of this ancient date will not have so much weight in your mind as more modern events.

In the second place, then, let me direct your attention to the existing state of things in our own country. A few years since no one supposed a vessel could be navigated without allowing the seamen a certain quantity of ardent spirit every day. A commander of a ship would as soon have thought of commencing his voyage without his compass and chart as without his barrels of rum and brandy. But the times have greatly changed. From the United States alone, more than seven hundred vessels are sailed without any ardent spirit except for medicine. They are bound to every sea, to every port, to every clime, and engaged in every kind of business. And what is the result? These vessels can be insured for a much less premium. The number of shipwrecks is diminished. All mutinies are avoided. Better health is experienced. More work is performed. Voyages are completed in a shorter time. More money is saved for families. Less danger is incurred in foreign places. And many other advantages have occurred to both owners, officers and sailors. Now if seven hundred vessels can be navigated in every respect better without the article than with it, and this is demonstrated by the experiment, then all the vessels on the ocean can be sailed to greater advantage on the principle of entire abstinence. You see therefore that the maritime world is going on without the use of ardent spirit as a drink.

In the third place, look to our mechanics of every description. I can point you to carpenters who employ a large number of journeymen. For years they furnished ardent spirit to their workmen. They have lately adopted the principle of entire abstinence. They have allowed none to be drunk by those in their employ. Their work is done quicker and better; less time is wasted and less implements are broken; more health and contentment are experienced; more money is saved and earned. I can also point you to large machine shops, in which no ardent spirit is allowed as a drink. No disadvantages have arisen from the prohibition; but great good has resulted in many ways. Some who were on the road to ruin have been checked; some who were far gone in intemperance have been reformed. The apprentices and journeymen are more peaceable and contented, perform more labor and earn more wages. I can likewise mention glass blowing establishments in which no ardent spirit is used as a drink. The workmen once supposed their lives would be endangered without some portion of the stimulant. But experience has convinced them that they can do more work, enjoy better health, save more of their earnings, and live more happily, by banishing the poison wholly from their premises. And finally I can direct you to hat manufactories in which the principle of entire abstinence is sacredly observed; and the result is favorable in every point of view; favorable to the health, property, morals and enjoyment of all employed. I might say the same of every kind of manual labor. Now if one carpenter, one machinist, one hatter, one printer, one glass blower can do more and better work, make more money and enjoy more happiness, without any ardent spirit than with it, then every mechanic on earth can do the same. You see therefore that the mechanical world is going forward without the use of ardent spirit as a drink.

In the fourth place, look at our farmers. I can point you to hundreds and thousands who have adopted the principle of entire abstinence. They find no difficulty in employing the best of laborers. Their farms are better managed. They have more peace, more quietness, more comfort. The utensils are not broken; and the character of all is improved, to say nothing of the money saved and the profits received. I can point you to rail roads which are not yet completed. In one section the contractor allows his laborers to use ardent spirit, and there is much waste of time, much quarrelling, much disturbance, many accidents, much waste of earnings, and much misery among them and their families. On another section of the same road, the contractor allows no ardent spirit. The result is most remarkable. More and better work is accomplished; more peace and harmony prevail; more wages are earned and saved, and better morals are exhibited. I can point you to canals which were dug during the last season. The workmen were often obliged to labor in the water. No spirit was drunk. No inconvenience to health or happiness was experienced; and great benefits resulted to both employers and employed. I can point you to the United States troops. Our worthy Secretary of War has wisely forbid their using ardent spirit as a drink. Incalculable benefits have already resulted to the soldiers, benefits as to their discipline, their enjoyment, their morals, their property. I might say the same of men engaged in every occupation and employment which is useful. Now if one farmer, one laborer, one soldier, can do more work, enjoy more happiness, secure more wealth, and exhibit a better character while practising on the principle of entire abstinence, then all the laborers on earth can do the same. You see therefore that the laboring and agricultural world is going on without the use of ardent spirit as a drink.

I think, my friends, these facts fully refute your objection. I believe you must be convinced that the world can go on much better without the use of ardent spirit than with it. I am willing however to admit that certain kinds of business cannot be prosecuted without a free use of this article. Look into society, and you notice several persons who are preparing to become inmates of your poor houses. If the principle of entire abstinence prevails, I admit that a death blow is given to this business. Very few can then learn to become paupers. Gambling is carried on to some extent in our seaports, and in a less degree in many of our country villages. If the principle of entire abstinence prevails, I grant that this business must terminate. Very few can then follow the trade of gaming. Seduction and adultery are practised in no small degree in our cities, and but too often in the country. If the principle of entire abstinence prevails, I allow that a death blow will be given to such employments. Very few will then have the desire to destroy unsuspecting innocence or contaminate themselves with the abandoned. Robbery and murder are not unknown in our land. The Salem tragedy was planned and executed under the influence of brandy. If the principle of entire abstinence prevails, I acknowledge that the chapter of dreadful crimes will no longer enrich the columns of our papers. Very few will then be found sufficiently courageous to demand the property or take the life of the defenceless traveller. You probably noticed the late account of the taking of two pirate vessels. If the principle of entire abstinence prevails, I confess that this occupation will be altogether destroyed. It would not be possible to carry on this business without ardent spirit. And I am not certain but all wars must cease; for I do not believe it would be easy to make human beings who believe in the gospel shoot and butcher each other in cold blood. You must first turn the brain with the poison, and then the work of murder may be encouraged. These and similar employments, I am bound to admit, must come to an end if the principle of entire abstinence universally prevails. But for one I am desirous that this portion of the world should change their occupation. For we are told that the wages of sin is death; and we know that those wages must be miserably poor by which men cannot live. I must therefore conclude that the greatest blessing which we have it in our power to confer upon this world is the entire banishment of ardent spirit from its borders.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 5, 1835.

ROMANISM.

We left this subject with an intimation that we had a few words to add respecting a rule laid down by Dr Beecher, by which the Roman Catholic church is to be judged and anathematized.

It is this:—"For all the political bearings of their unchangeable and infallible creed, and for all the deeds of persecution and blood justified by their principles, and perpetuated by Catholic powers, and not disavowed by his holiness or by a council, the Catholic church is accountable, whatever may be the personal opinion of particular individuals or particular departments of that great community." We understand the meaning of this to be that the Romish church now, here, and every where, is to be held responsible for all the assumptions, oppressive acts and persecutions of which it has at any time been guilty, (if justified by their principles, and perpetuated by Catholic powers, and not disavowed by pope or council) however explicitly they may be disclaimed by any part or by all the parts of that church; the parts do not in this way make the whole. We say nothing of its "infallible creed," for we do not know what it is, or what is meant by it in the passage we have quoted from the "Plea for the West." That the Catholics claim infallibility for their church, and maintain that it resides therein, is well known to every body. For all ordinary purposes we suppose the Pope is infallible; but the true infallibility, we believe, pertains to a general council, which however has never been held in modern times. Infallibility is one thing for enlightened persons in that church, and quite another thing for ignorant ones. The former carelessly acquiesce in a doctrine which interferes not with them, and the latter are ruled by it. To the ignorant Catholic the common ecclesiastic is as infallible as the pope; and if a Protestant vexes him with cases of conscience, he pretends to no casuistry, but with irritation, perhaps with an oath, declares that he will ask his priest. The enlightened Catholic does not believe that the priest can literally forgive his sins and grant absolution; he has no more belief in such a doctrine than the Episcopalian has, and the priest does not expect him to believe it. It may be quite otherwise, and probably is so, in the case of the ignorant and superstitious members of the same communion.

But we pass to the main question, whether we are to hold the Catholic church responsible for all the deeds of persecution and blood justified by their principles, and perpetuated by Catholic powers, and not disavowed by pope or council. The position here taken is, we conceive, partly deceptive and partly unsound. There is an implication that Catholic [civil] powers do so recognize the disciplinary principles of the church, as to perpetuate deeds of persecution and blood, thus giving the church a cruel ascendency. This is not true at the present time. Catholic [civil] powers do (the very worst of those powers as we have been accustomed to think them), at their own pleasure put an end to inquisitions, suppress the Jesuits, 'unfrock' bishops, and break up monasteries, the pope notwithstanding, loyal subjects and dutiful sons and daughters as they may be of his holiness' spiritual kingdom. That church no longer dictates to temporal sovereigns; emperors and kings no longer quail under its frowns or tremble for fear of its anathemas. And though the pope, when his spiritual empire is invaded, sometimes raises his crest, he no longer crows in triumph over a vanquished foe, he does it only with a vain effort to conceal the mortification of defeat. In some of the petty principalities of Germany, if our memory does not deceive us, there are Catholic princes where protestant subjects prevail, and the contrary; and the tendency is more and more to draw a distinct dividing line between temporal and spiritual rule. In France, it is even a subject of complaint that Protestants are acquiring a major part of the municipal offices of power and trust, and there are no indications that the government of the country is disposed "to perpetuate deeds of persecution and blood" in obedience to the church, even if the church should show an inclination to renew such deeds.

Is it not a severe rule, to construe the principles which have governed a body, political or ecclesiastical, in the worst periods of its history, but which have ceased to be acted upon, as if they still existed, without any modifications? Dr Beecher understands the effect of *non user*, for he is a bit of a lawyer, and whatever rightful or usurped dominion in temporals the pope ever possessed, if he has ceased to exercise it, he has forfeited his title to it. But the Catholics are to be charged with all the criminal and bloody deeds of their church, which they have not formally disowned, if they sprung from their principles. May not this proposition bring us to dangerous ground, which it will not do for Protestants to stand upon. The principle which has led to deeds of persecution and blood in the Catholic church, is that of the right to punish heresy. Is the Protestant church clear in this matter? We say nothing of degrees, but of the principle. It is not in the power (God be praised) of Catholic or Protestant either to hang or burn heretics now; but it is in the power of both, if not to persecute those whom they call heretics to death, yet to bring upon them distresses and agonies which are worse than death. If they cannot take life, they can deny the Christian name and privileges to those who claim a title to both, and to those whom our blessed Savior may own when their persecutors are shut out. Is it usual for any church to disavow the deeds of extravagance or persecution of those of its communion who have gone before, in any other way than by abstaining from such deeds? The churches of New England do not deem it necessary in synods or councils or conventions to disclaim the persecutions practised in the early churches of the pilgrims. The Baptists do not feel compelled to travel back to Germany, and expunge from the records of their denomination the fanatical outrages of the primitive times of their church. The Quakers choose to be tried by their present conduct and conversation instead of being reproached with the extravagances of those of their sect who set the other inhabitants of these shores at defiance two hundred years ago. The people of New Hampshire are not to be charged with the sin of slavery because they have never (as we believe the fact to be) abolished slavery in that state by law. The Episcopalians of this country, if they were all stout defenders of apostolical succession in its strictest sense, would not be objects of denunciation because they failed to abjure the former murderous deeds of their church in our father land.

Now it is easy to say that either or all of the denominations we have mentioned would become persecutors again if they had the power. We do not wish to see the experiment tried; nor on the other hand are we desirous to speculate on the probable result which would follow. We are willing to believe, till we are compelled to believe otherwise, that not only a change of relative circumstances in sects, but an actual amelioration in them has taken place, and that the same scenes of cruelty and bigotry can never be acted over again in any church, with the same excesses, as they have been in times of old.

CAPITAL PUNISHMENT.

We have just read a pamphlet entitled—"Remarks on Capital Punishments and the Penitentiary system, by a citizen of Boston." The writer is opposed to all vindictive punishment, to any code of laws more severe than is "necessary for the security and welfare of the members of the social state," more severe "than is necessary to prevent crime or to protect the virtuous in the community." He is a friend also to the penitentiary system, believing that punishments should as far as possible be remedial, having the "reformation of the criminal in view." He examines the effect produced in regard to crimes in different countries, by an amelioration of the penal code, and finds it salutary; and the conclusion at which he arrives is, that instead of punishing with death any great crimes, murder excepted, imprisonment for life should be substituted. He does not appear to be strenuous even for this exception.

We have on several occasions, expressed our belief that it is both right and expedient to abolish the punishment of death in all cases. The time is approaching when the minds of the people of this commonwealth must be settled on this subject, a subject which may be (and has thus far been,) considered deliberately, without that excitement which attends the discussion of almost every other. The time in fact appears to us to have already come, when the substitution of imprisonment for death, in all cases, would be a salutary amendment of our penal laws; for such is the state of public opinion in regard to the right, the necessity, the expediency of taking the life of the criminal, that those laws are already mocked, and are in a fair way to become wholly inoperative, except where public feeling is inflamed against the accused. Wherever, on the other hand, there is any sympathy with him, any slight palliations in his case, his conviction is out of the question. This state of things arises in great part from an alteration of views respecting the right or necessity of the punishment of death.

Our own conclusions on this matter are drawn from the full belief that no security is gained against the perpetration of crimes held to be capital, by the forfeiture of life, which might not be gained by forfeiture of liberty; and that there is no ground for the exception of murder, unless it be a ground purely vindictive. If any crime is committed, when the criminal is beyond the reach of reason and reflection, when reason in fact is dethroned by passion, when consequences are unthought of or disregarded, or an escape from them is madly hoped for, it is murder under its ordinary circumstances. And we do not believe that a change of punishment from actual death, to the death of seclusion from all fellowship with man, from all civil, social and domestic privileges, would cause one more instance of murder. We do believe, on the contrary, that executions of the punishment of death tend to lessen the value for human life in the estimation of thousands, and to increase the hardihood and brutality of vulgar and corrupted minds. Nor is it a wild imagination to believe, that the murders committed in Mississippi, pursuant to the sentence of self-created judges, by whose sentence certain supposed culprits were hung without the forms of law, may be traced to the sanguinary statutes by which certain crimes are punished with death. Among civilized men there would be an instinctive horror of taking human life, if long continued usage had not made them familiar with the dreadful act consummated under the sanction of human laws.

We have no fears of any bad effects from a lenient judgment on the part of our fellow-citizens on this subject. If there were the least danger that reverence for the laws, respect for human life, and regard for the rights and safety of the orderly part of the community would be impaired by such a change, we should be silent, repugnant as are our principles and feelings to the destruction of human life under any circumstances. But thinking as we do, that none of these consequences would follow, that the cause of humanity would be aided, and the aggregate of human happiness increased by such a change, we are desirous to meet the question in every shape, and to awaken the attention of all good men to a sober consideration of it.

REV. DRS REED AND MATHESON.

While these gentlemen were in this country, our attention was called, on some occasions, to very extraordinary mistatements of theirs respecting Unitarianism, founded either in unpardonable ignorance on their part, when they set out to inform the public upon these matters, or in an equally unpardonable and dishonest presumption, which induced them to impose upon the imagined ignorance of our countrymen. We have always thought it a good rule, in respect to the statistics of different sects, and to the proceedings of religious and benevolent associations, to procure information as far as possible from official sources, or at any rate to procure it from those who are most likely to know and tell the truth concerning them. This is the rule which we have prescribed to ourselves in our editorial labors, and if it should ever be our fortune to travel in foreign lands, we can think of no better; and if in such case we should publish our travels, we should feel very insecure in setting down random reports for the truth of facts, and should be apt to feel (if we know ourselves) some compunctious visitings of conscience, if we were betrayed into essential errors. If the Rev. travellers whom our correspondent exposes in the following communication, had thought any truths of much importance that did not tend to advance the glory of their sect, they might have taken a little pains to inform themselves, and thus they would have saved themselves from many blunders which No one can feel confidence in the statements of tourists, be their mission secular or religious, when they make such blunders in literary matters as this;—that the North American Review is conducted under the direction of Harvard University,—or such political blunders as this;—that the last war of America with England was occasioned by the burning of the public edifices in Washington.

FOR THE REGISTER AND OBSERVER.

In a narrative of the visit to the American Churches by Rev. Drs Reed and Matheson, in the character of Delegates from the Congregational Union of England and Wales, I find the following sentences in relation to Unitarian Influence and the "Massachusetts Bible Society."

"Of its (i. e. Unitarian) feebleness *two little incidents may assist you to a confirmed opinion. When this system was in its power and progress, it managed to get the Massachusetts Bible Society under its control. The consequence was, that the* ORTHODOX QUIETLY RETIRED, *and formed a society for themselves. The original society in the hands of the Unitarians, actually disposed, last year, of twenty one Bibles!*"

If any notice can be thought necessary of such extraordinary misrepresentations, it will be sufficient to state;—

That of the eighteen Trustees of the Massachusetts Bible Society, elected at the last annual meeting, most of whom have held their offices for many years—nine are Orthodox, viz. Rev. Drs Holmes, Jenks, Codman, Sharp, and Rev. Mr. Hague with four laymen;

That the Recording Secretary of the Society is the Rev. William Jenks D. D.

That of three individuals composing the executive committee two are orthodox;

That agreeably to the Report of that Committee presented at the last annual meeting the distribution of Bibles and Testaments for the year ending May 25th 1835 was three thousand, eight hundred and eight;

That during that same year one thousand dollars were voted by the Trustees to aid in printing a New Testament *with raised letters*, for the benefit of the New England Institution for the blind:

In addition to which, two hundred and fifty dollars were afterwards appropriated to the same object, being one half of a donation of $500 to the Society, by an anonymous friend, through the hands of the Rev. S. K. Lothrop:

For the year ending May 26, 1834, the Society's distribution of Bibles and Testaments was 2,825.

For the year preceding it was 3,584.

A donation was also made in 1834, of five hundred dollars to the French and Foreign Bible Society, in addition to a similar sum, voted and remitted in 1832.

Such is a brief statement of the operations of the Massachusetts Bible Society for the two or three last years.

I know not on whom these Rev. Gentlemen may have relied for their information. But I must regret for their sakes, that they have permitted the misrepresentations of others, or their own prejudices to betray them in this, and in other assertions which I omit to notice, into errors so palpable; and which the slightest impartiality of investigation might have enabled them to avoid.

One of the Executive Committee of the Massachusetts Bible Society.

AMERICAN UNITARIAN ASSOCIATION.

TO THE EDITOR OF THE REGISTER AND OBSERVER.

Sir,—As you expressed a wish to know something relating to my official duties, I would inform you that I recently visited Plymouth, and delivered an address in behalf of the American Unitarian Association. A deep interest was manifested in favor of the objects and success of the Association, and an auxiliary was formed, with the following officers. Rev. Dr Kendall, Pres.; Gustavus Gilbert Esqr. Secretary, and Mr Ichabod Morton, Treasurer.

A subscription in aid of the parent society was likewise commenced; and a large number evinced, by the amount subscribed, a spirit worthy the descendants of the Pilgrims, a truly missionary spirit, which I hope will be imitated in all the societies of our denomination. Have we, I would ask, done enough for the support of Christian institutions and the diffusion of religious knowledge in the distant and destitute parts of our land? And have we aided as we ought those societies, which can support public worship but a part of the time? Is it not obviously the duty of all Christians of every sect and denomination to do something for the cause of divine truth—something to advance the interests of pure and practical religion—something to raise their fellow beings from moral degradation—to send the influences of Christianity to those who are denied the religious privileges we enjoy, who seldom, if ever, hear the sound of the Gospel, and are living without God and without hope in the world? It is. And were the spiritual wants of the country adequately known, they would, I am confident, awaken in all our bosoms a missionary spirit—a pure, apostolic and heavenly flame, which would burn, till the means of religion, so eminently enjoyed in New England, are extended to every part of our lands—till all shall see the light, and hear the sound, and be blessed by the consolations and hopes of the religion of Jesus—till the wilderness and the solitary places shall be glad, and the desert rejoice and blossom as the rose.

I sincerely hope that the example of our friends at Plymouth will be followed in all our towns. As soon as I hear the full amount of their subscriptions, I will give it publicity through the Register.

I have visited several other places, where I was happy to find the people interested in the objects of the Association, and disposed to aid them; some account of which I will give in another communication. I will likewise give the result of my correspondence; which will show that the progress and practical influence of our views are such as to be highly gratifying to its friends.

C. B., *General Secretary A. U. A.*

FOR THE REGISTER AND OBSERVER.

CENTENNIAL CELEBRATION AT CONCORD.

Saturday the 12th of the present month will complete two centuries since the incorporation of the ancient town of Concord. The planting of the first inland town in the colony of Massachusetts was an event in itself of no trivial importance, and must have been an occasion of deep interest to our fathers. It was the first successful attempt to penetrate the wilderness from the seaboard—the first wave in that great tide which is still flowing onward to the almost [illegible] the first decisive step in the march of empire from the Atlantic to the Pacific shores.

The day we understand will be noticed by the citizens of that town with suitable solemnities and festive rites. An address will be delivered by Rev. R. W. Emerson of Concord, who is peculiarly fitted for the task from his well known reputation as a thinker and writer and from the connection of his family with the whole history of the town in all its generations.

We regard these commemorations not merely as a debt which is due to those old worthies who first planted here the seeds of freedom and religion, but as a high duty which we of this generation owe to ourselves and our children. It is good for us in our abundance to look back to the day of small things. It is good in our prosperity to revert to the times of adversity and trial. It is as we deem it highly profitable in this age of looseness of speculation and corruption of manners to contemplate the severe virtue—the unbending honesty—the stern uncompromising principle of the Puritan pilgrim.

It is expected that the occasion will call together some of the most distinguished of the sons of Massachusetts, and we trust that all the descendants of the first settlers of that town who are in our vicinity—all who can trace their lineage to old Concord will go back on that day to the old family seat and unite with their fathers and brethren in the act of solemn and grateful commemoration. It will not be as it was to the Bulkleys and Willards a long day's journey from the seaboard through a dreary wilderness marked here and there by the crooked path of the Indian, but a pleasant ride from the city, of about three hours at the most, through flourishing villages and cultivated farms. And the old mother will be made glad by the presence of her children on this day of her festivities—and will hail them at their coming as did Samoset the Pilgrims of Plymouth with a cordial "Welcome, Englishmen."

MR EVERETT'S ORATION AT AMHERST.

In the Springfield "Republican & Journal" the Oration recently delivered before a literary society in Amherst College, by the Hon. Edward Everett, is spoken of in high terms of commendation. The subject was "the effect of the general diffusion of the means of education on intellectual improvement, liberty, morals, religion, and all the great interests of man." We advert to the remarks of the Editor of that journal for the sake of copying the following just reflections pertaining to the Orator, to the occasion, and to the persons particularly addressed.

The practice, which has prevailed, within a few years, of calling eminent men from their public labors, to speak a word of encouragement and advice to young men who are just entering the field of active life, is one which cannot but have a happy effect upon the taste, judgement and character of those who are to supply the place of the present intellectual generation when it passes away. It gives men a better opportunity than even the press could afford them, of addressing the minds and heart of the country. Such inspiring views of the privileges of the present age and the hopes of the future, as were presented in a strain of powerful eloquence on this occasion, serve to renew the spirit of many a young mind, and to save it from falling into that indifference and despondency which is the sin of too many of our best men, and which threatens much evil to our country, since if bad men prosper here, it must be mainly owing to the feeling that it is hopeless to resist them. Generally such attempts to rouse the spirit of hope, are too labored and artificial: they seem like efforts to persuade others of that which the adviser himself does not feel; but on this occasion mind spoke to mind and heart to heart, and every one present felt that the cause of man was under the guardianship of a power, which if men are only faithful to themselves, will make it triumphant at last.

SLAVERY.

The proceedings of several of the large cities and towns of this Commonwealth and of other northern states on the subject of interference with the domestic relations and constitutional rights of the slave-holding states, appear to have been received with great satisfaction and a confiding spirit on the part of the latter. We forbear at present to make any comments on the subject, believing that silence, at this moment, is most conducive to public tranquility, and that no good can be effected by any speculations on the "great moral and political evils of slavery" at the present juncture.

THE TOWN OF QUINCY, REV. MR CORNELL, &c.

On our last page will be found the proceedings of the inhabitants of Quincy relating to statements &c. made by Rev. Mr Cornell in regard to the moral and christian character of that town. These statements are contained in the last Report of the Massachusetts Missionary Society, and the attention of the people of Quincy appears to have been called to them by an article published in the Trumpet. We might have given a condensed account of the whole matter in a much smaller compass; but it has assumed an importance, by the manner in which it has been conducted, entitling it, as we have thought, to appear in its full extent. The awkward situation (to use a gentle epithet) in which Mr Cornell, after all the opportunity afforded him to justify himself, is placed by the declaration of the town, that his statements are "wholly destitute of truth or of reasonable foundation," will prove we should hope a salutary admonition against such loose and indiscriminate accounts as too often find admittance among the proceedings of associations, whose professed aim is the moral and religious improvement of the people.

PRESBYTERIAN STANDARDS.

The Editor of the Southern Religious Telegraph calls the attention of his readers to the Report of the trial of Dr Beecher published in that paper, particularly for the reason implied in the following sentence:

Let the people examine the whole matter in debate and ascertain what is the just and true interpretion of the standards of our church.

This is certainly a very reasonable request, though it comes rather late in the day. How many thousand presbyterians must have gone to their graves in total darkness concerning what the "Standards" teach relating to God's word, if Dr Beecher's interpretation of those standards be the true one.

UNIVERSALISTS.

In the "Trumpet" we find the following notice, showing the interest and zeal felt by the Universalists in the spread of their denomination.

THE JUBILEE.

"*The year of Jubilee is come.*"

THE UNITED STATES CONVENTION OF UNIVERSALISTS will assemble in the Hall of the House of Representatives in the city of Hartford, Con. on the evening preceding the third Wednesday in September, i. e. on the evening of Tuesday, 15th of Sept. This will be the FIFTIETH YEAR since its first meeting in Oxford, Mass. A very full meeting is anticipated, both of clerical and lay delegates, and also of other clergymen and laymen from various parts of the United States.

PHI BETA KAPPA SOCIETY—We were unavoidably detained from attending the exercises of this Society. The following notice is copied from the Daily Advertiser.

The literary exercises of this association were performed at Cambridge on Thursday 27th ult. The Oration was delivered by Theophilus Parsons, Esq. on the subject of the duties, devolving upon literary men, as citizens, under a government and in a state of society like our own. It was characterized by sound and nervous thought, and by passages of much animation and eloquence; and gave great satisfaction to the crowded and brilliant auditory. Owing to the sudden illness of Rev. Ephraim Peabody, the gentlemen appointed to deliver the Poem, he was unfortunately prevented from attending. His poem was however placed in the hands of Rev. Mr Putnam of Roxbury, by whom it was read. It consisted of a series of sketches, illustrating the origin and progress of the settlement of the Western States. This subject, so well adapted by its various and striking changes for the purposes of the poet, was treated with unusual power and beauty, and evinced throughout a poetical talent of high order. After the exercises, the members of the Society dined together in University Hall.

HINGHAM.—The 200th Anniversary of the settlement of Hingham is to take place on the 28th inst. An Address is to be delivered upon the occasion by the Hon. Solomon Lincoln. We have seen the good fruits which have proceeded from similar commemmorations, in several instances, and we hope the examples will be imitated. The influence of such celebrations must be good in a moral view, and they be made the occasions of calling up many 'reminiscences' both curious and valuable.

NEW PUBLICATIONS.

Christ, the image of God. A Discourse delivered at the ordination of Rev. Henry Emmons, over the first Unitarian Congregational Church and Parish at Dunstable, N. H. June 10, 1835. By Andrew P. Peabody, Pastor of the South

Church and Society, Portsmouth, N. H. Published by request. Nashua, N. H.: Alfred Beard. Boston: Benjamin H. Greene. 1835.

Mr Peabody explains the view of the Savior's character opened by the text, illustrates its importance and makes a practical application of it. It is the moral attributes of God of which Christ is the image, of his justice, holiness and benevolence; of the divine omnipotence and omniscience he could not be the image, since these attributes cannot be imparted to any created being, but only those supernatural degrees of knowledge and power requisite for fulfilling the purposes of the All-mighty and the All-seeing.

In illustrating the importance of Christ's character, as the image of God, it is remarked, that a human manifestation of Deity was necessary in order to convey to man correct ideas of the divine attributes; a human manifestation in "a Second Adam, who should bear, like the first, the divine image; but who unlike the first, should bear it untarnished, and should translate it, not in the line of natural discent, but of spiritual resemblance." The discourse contains very important views clearly expressed on a subject of vital interest to every true Christian.

Recollections of an excursion to the Monasteries of Alcobaca and Batalha. By the author of "Vathek." Philadelphia: Carey, Lee & Blanchard; 1835. [Sold by Russell & Odiorne.]

The scene of what is here recorded is in Portugal, and the date of what are now "Recollections," goes back forty years. The author is a great observer and admirer of the sublime and beautiful in art, and particularly in nature. In reading the first part of the work we began to fear that he was too 'Sketchy,' but as we proceeded, we found the sketches more filled out, and became more interested in the work. It abounds too much in descriptions of scenery, which are at best but faint, and too little, for our taste, in those moral reflections, for which foreign travel always affords much opportunity. Here and there however there is a prudential maxim which shows, at least, the wisdom of this world; such as—"If you wish to lead a quiet life beware how you thwart established prejudices." The author found the monks in no wise averse to good living, as it regards the animal man, and seems to have known well how to adapt himself to their taste. It is on the whole an entertaining work and not devoid of instruction.

Essay on the doctrine of divine influence upon the human soul. First published in the Christian Examiner. By John Brazer. Boston and Cambridge: James Munroe & Company. 1835.

Those of our readers who recollect what we said of this Essay as it was published in successive numbers in the Christian Examiner, will not think it necessary that we should add any thing. The credibility of Divine Influences, apart from direct revelation, and the arguments for the doctrine and the illustrations of it from Scripture, are fully set forth. The scriptural argument is accompanied with valuable explanations and comments. The views taken of Supernatural divine influence, and special grace, are among the most important things for every Christian to ponder. It is the duty of each to seek for all the light and knowledge which can be imparted concerning them. No one we think can follow Mr Brazer upon these points without a full persuasion that he has striven with equal ability and earnestness to arrive at the truth. Such being our own conviction, we would commend his Essay to every one who calls himself a Christian, or would know what Christianity is; and if his views respecting Divine influences be in any point unsound, let it be made so to appear, with the same candor and Christian temper which he has manifested in the treatment of the subject.

ECCLESIASTICAL.

We understand that Mr Charles A. Farley has received and accepted an invitation to take the pastoral charge of the First Independent Christian Church in the city of Richmond, Va. We are happy to learn that the Society is in a prosperous condition, and that liberal views of Christian truth are gaining ground in that city and in other parts of the State of Virginia.

Ordination.—On Wednesday 26th ult. Rev Joseph Banvard was ordained to the pastoral charge of the Second Baptist Church in Salem. Sermon by Rev. Baron Stow, of Boston.

Installation.—Rev Bela Jacobs, late pastor of the Baptist Church in Cambridgeport, was publicly recognized as the pastor of the Baptist Church and Society in East Cambridge, on Sabbath evening, the 23d ult. The reading of the scriptures, and prayer by Rev Henry Jackson, of Charlestown; sermon by Rev Mr Stow, of Boston.

Installation.—Rev. John H. Hunter, formerly minister of Fairfield, Ct. was installed on Tuesday 25 ult. pastor of the First Congregational Society in West Springfield. Sermon by Rev Wm. B. Sprague, D. D. of Albany, formerly minister of the Society.

Dismission and appointment.—Rev. Howard Malcom has resigned his pastoral charge of the Federal Street Baptist Church in Boston, on account of being disabled from preaching by the loss of his voice—and he has been appointed Agent of the Baptist Board of Foreign Missions to India. The object is to form a familiar acquaintance with the missionaries and missionary stations already established; to explore new fields of labor; and especially, to ascertain the best manner of access to China. It is expected that Mr M. will sail in the course of a few weeks.

Tithes.—In a letter issued by the yearly meeting of the Friends in England, May last, we find the following fact showing the oppressive operation of the tithe system, and church and state polity:

The distraints made on our members, during the last year, for tithes and other ecclesiastical demands, amount to upwards of twelve thousand eight hundred pounds; and one Friend is now suffering imprisonment in the jail at Carlow, in Ireland, in consequence of his conscientious refusal to pay tithes.

William's College.—The annual commencement at this Institution was held on Wednesday 19th ult. The honorary degree of D. D. was conferred upon the Rev. Richard Slater Storrs, of Braintree Mass. The Rev. Joseph Alden, was elected Professor of Latin. The Rev, Dr Snodgrass, of Troy, N. York, and Richard T. Haines Esq. of New York, were elected Trustees.

Amherst College.—Commencement on the 26th ult.

The degree of A. B. was conferred upon thirty seven candidates.

The degree of Doctor of Divinity was conferred upon the Rev. Mr Storrs, of Braintree, and Rev. Mr Harvey, of Colchester, Conn. Thirty-five have been admitted to the new Freshman class. If the usual number should enter at the opening of the next term, the new class would contain not less than seventy or eighty members.

Prof. Hitchcock presided at the commencement. Dr Humphry is expected to reach home early in October. Very favorable intelligence has been received from him.

Rev. J. B. Condit has been appointed Professor of Rhetoric and Oratory, to fill the vacancy occasioned by the resignation of Rev. S. M. Worcester, now Pastor of the Tabernacle Church in Salem.—*Landmark.*

Middlebury College.—Commencement Aug. 19. The degree of A. B. was conferred upon thirty four young gentlemen. The degree of A. M. was conferred on eleven.

The degree of D. D. was conferred on Rev. Ebenezer Burgess, of Dedham, Ms.

A new college edifice is in progress of erection; an appropriation was made at the annual meeting of the Trustees for increasing the Library; and a new Professorship, to be entitled the Professorship of English Literature and Education was instituted.

Wesleyan University.—The annual commencement of this institution occurred on Wednesday the 26th inst.

Twelve young men received the degree of A. B. —The honorary degree of D. D. was conferred on Rev. Gustavus F. Davis of Hartford, and that of LL D. on Hon. John McLane of Ohio.

OBITUARY.

CHRISTOPHER C. BALDWIN, Esq.

Died, in Norwich, Ohio, Aug. 20th, Christopher C. Baldwin, Esq. Librarian in the American Antiquarian Society of Worcester.

In the death of Mr Baldwin the public has sustained a great loss. Many personal friends also, to whom he was endeared not only by means of similarity of taste and pursuits, but by his distinguished personal virtues and social qualities, deeply deplore his death.

We copy from the "Worcester Palladium" the following notice.

Mr Baldwin was passing from Wheeling, Va. to Columbus, Ohio. When entering the village of Norwich, about twelve miles east of Zanesville, seated on the stage coach with the driver, the horses became frightened and run, the stage was upset and thrown upon him, and he was instantly killed.

Mr Baldwin was a native of Templeton, in the northerly part of this county. He was educated at Harvard University, and was a member of the class of 1823, a large portion of which left the University a short time before the completion of their academic course. He subsequently studied law in the office of the Hon. John Davis, in this town, and was admitted to the Bar: but the pursuit of his profession being uncongenial with his taste, he accepted the office of Librarian of the American Antiquarian Society—a place for which he was peculiarly qualified, and the duties of which he discharged with a passionate enthusiasm. He had a right conception of the importance of an institution, whose peculiar province it should be, to garner up every thing relating to the past and progressive history of the country; and to the single purpose of its enlargement, by extensive and well matured plans, all his energies were directed with such untiring assiduity that his health became seriously impaired.

The following tribute to Mr Baldwin's remarkable fidelity and usefulness in connection with the Antiquarian Society, we copy from the "Worcester Spy."

The donation of Mr Thomas upon his death, in 1831, enabled the society to commit the library to the care of a librarian. It required high qualifications to fill this office to acceptance, as the incumbent must assume responsibilities, and discharge duties, which called, in an eminent degree, for extensive learning, an affable deportment, and the most toilsome labors.

With reference to these considerations, Mr Baldwin was selected; and he, without hesitation, abandoned his profession, and accepted the trust, at the moderate salary of $600 a year. From that time, until his death he has been a most faithful and capable officer, surpassing any expectations, entertained of his capacity, antecedent to his election.

Great and disheartening as the labors before him were, he overcame them. Where disorder reigned, the most perfect method now meets the eye—where, piled in a confused state, were thousands of pamphlets and newspapers, we now see almost as many neatly bound, and well arranged volumes, constituting a most valuable collection of periodicals and occasional publications.

The catalogue of books which is nearly ready for publication, is, of itself, a monument of industry. It required incredible labor, as it descends to a minuteness of detail, that makes it almost equal to a general index of the whole matters of the Library. It consists of a folio of more than five hundred pages.

During the same period, he has kept the library open to the learned and the unlearned, and, by his felicitous deportment, so commended the interests of the society to the friendly regards of visitors and their friends, that the library has been augmented to about twelve thousand volumes, chiefly by gratuities, many of which are works of rare occurrence and singular value. Indeed, visitors who feel much respect for such institutions, have seldom taken their leave without rewarding his courtesy, by sending to the society some book or manuscript, that had been treasured up as a family relic.

To this end, he also carried on extensive correspondence; addressing such persons, as he supposed might be in possession of documents, and papers valuable in their character, as illustrative of our history, entreating them to place them in this general and safe depository, for the benefit of the public. In this manner, he opened unknown mines, rich in antiquarian treasure, which have contributed largely to the general stock of the Society.

On him, also, fell much of the burden, of both foreign and domestic correspondence. This was a matter, wholly independent of what has just been spoken of. It was with learned societies and learned men, and, while it has called for no inconsiderable labor, it is believed to have been executed in a manner highly creditable to the character of the Society.

Thus, the Society has attained a palmy state of prosperity, chiefly under the influence of a mind, most admirably adapted to enlarge its respectability and usefulness. But, under these complicated cares and labors, the health of this estimable individual gave way, and for several months past, he has been an invalid. The Society, grateful for his eminent services, and having it in their power, under the bequest of Mr Thomas, to despatch a person to the West, to visit and explore the antiquities of that region, commissioned Mr Baldwin for that purpose, with hopes that his health would be improved by the journey. In this expedition he has perished, and we are left to mourn his untimely fate.

MASSACHUSETTS LEGISLATURE.

The two Houses assembled on Wednesday and met in Convention at 11 1-2 o'clock, and were addressed by the Lieutenant Governor in a very appropriate manner. He presented a highly satisfactory account of his manner of conducting the public affairs since the duties of Chief Magistrate had devolved upon him.

SENATE. Mr Mixter announced the death of the Hon. George A. Tufts senator of the Commonwealth from the county of Worcester and submitted the following resolutions, containing a memorial due to the unbending integrity, faithfulness and ability of the deceased as a servant of the public; qualities by which he was also distinguished in his professional, municipal, social, and domestic relations. The Resolutions were unanimously adopted.

Resolved, That the members of the Senate, while they deeply sympathize with the family and relatives of the deceased in this most afflicting dispensation of a wise Providence, would bear public testimony to the ability, zeal and fidelity with which, on all occasions, he discharged the duties of a Senator of this Commonwealth.

Resolved, That in testimony of their respect for the memory of their deceased colleague, the members of the Senate will wear the usual badge of mourning for the term of thirty days.

Resolved, That a copy of the foregoing Resolutions be transmitted to the widow of the deceased.

The Lieutenant Governor informed the Legislature in his speech that Mr Davis, the late Governor had declined the office of agent to the Commonwealth to take charge of its claims upon the United States for military services and disburse ments during the last war.

INTELLIGENCE.

DOMESTIC.

Railroad.—The Baltimore and Washington Rail Road, was opened in form, on Tuesday last week. Eight or nine hundred gentlemen and ladies, in seventeen large eight wheeled cars, drawn by four locomotive engines, left Baltimore for Washington, in the morning, and after viewing the road, and spending some time in agreeable festivities at the capital, they returned, making their homeward passage in two hours and twenty minutes, having travelled a great part of the distance at the rate of twenty four miles an hour.

The *Marquess of Waterford* and *Lord John Bercsford*, who lately arrived in their yacht from England, have made a visit to Niagara, and returned to New York. They have thence set out on a journey to Washington and the Western States.

Rainsford Island.—Mr Alexander Parris, of this city, has been appointed by the Lieut. Governor and Council, Agent for erecting a Sea Wall on Rainsford Island, in our harbor, in place of Colonel Sylvanus Thayer, who has declined the agency.

Kentucky Election.—The Frankfort Commonwealth gives the following account of the result of the late election in Kentucky.

We have, at length, obtained complete returns of the members elected to the State Legislature and to Congress. Some of those who are enumerated as being in favor of the present administration will not support Mr Van Buren under any circumstances. It will be seen that in the Senate there are 22 whigs and 16 administration men. In the House of Representatives there are 61 whigs and 39 administration men. In the next Congress our State will be represented by 9 whigs and 4 administration men.

Rhode Island Election.—We learn from the Providence Journal that the two Jackson candidates are chosen, one by a plurality of 21, and the other by a plurality of 32 over Mr Burges. The votes were for Burges 3882, Cranston, 3675, Pearce 3903, and Sprague 3914.

North Carolina.—The aggregate of the majorities in the thirteen Congressional Districts in North Carolina in favor of the seven White or Whig candidates elected, exceeds that of the majorities in favor of the six Van Buren candidates elected, by 5,658 votes. From this result it is inferred that the electoral vote of the State will be against Van Buren.

Ohio and Michigan.—The Adjutant General of Ohio, by order of the Governor, has issued a General Order, to the several Generals of Division of the Militia, to ascertain "what number of volunteer cavalry and mounted riflemen can be raised and equipped within their several commands, that will be willing to march at a moment's warning to defend the rights and honor of the State, to sustain our civil authority in the discharge of their duties, and to protect our citizens within the constitutional limits of the State." The order assigns as the reason for the inquiry, the probability that an armed force may be necessary to protect the commissioners appointed for running the northern line of the State.

Extract of a letter dated Somerset, Perry Co., Ohio, Aug. 18, 1835.

Friend: Ohio is all in tumult and fire against the proceedings of the Michigan Territory. There is a *secret* movement of our troops. Our Rifle Regiment have this morning got orders to parade, and hold itself ready at a moment's warning. Ohio says with one voice, go, and relieve our citizens. How this matter will terminate, is unknown: unless the General Government puts a stop to the outrages of the Territory, there will be bloody work. It is thought there will be a call for 15,000 Rifle and Horse—all are ready and willing."

Harrisburg Int.

Michigan.—The Legislative Council of Michigan met at Detroit on the 17th inst. in special session, being convened by the acting Governor, to take into consideration the condition of affairs in relation to the Ohio boundary.

Sir Charles Vaughan, the British Minister at Washington, has obtained leave of absence, for the purpose of visiting England, and has taken his passage in the Toronto, to sail to-day from New York for London. Mr Bankhead will remain in the capacity of Charge d' Affairs during his absence.

Another American Improvement—A Yankee Blacksmith.—Professor Henry, of Princeton, it is known has made some important discoveries in electro-magnetism, and has produced a magnet to lift 2,500 lbs., it being, however, still a desideratum how to control this enormous power, so as to apply it to practical use. By the subjoined note from Professor Eaton of Troy, this desideratum, it appears, has been obtained by a New England blacksmith:

An obscure blacksmith of Brandon, Vermont, 16 miles south of Middlebury College, happened accidentally to become acquainted with Professor Henry's discoveries in Electro-Magnetism. Possessing one of those minds which cannot be confined to the limits of a blacksmith's shop—nor any shop less than the canopy of heaven—he applied this power to the astonishment of scientific mechanics. He turns "three horizontal wheels around 50 times per second with this power. The wheels and shaft weigh 11 lbs. He has convinced Professor Henry and Bache, that the power is sufficient for strong machinery. A detailed account of it will appear in the next number of Silliman's Journal. The Hon. Stephen Van Rensselaer has purchased his first constructed machine (or mode) for the Rensselaer Institute in Troy, as a piece of school apparatus. No chemical or philosophical apparatus can hereafter be considered perfect without it. Whatever may be its fate in mechanics, it will cause the name of Thomas Davenport, (the inventor) to accompany that of Professor Henry to the end of the earth.

Prof. Bache, of Philadelphia, and Prof. Turner, of Middlebury, Vermont, have given opinions in writing, that Mr D's application of Prof. Henry's discoveries may be made to move heavy machinery for useful purposes. According to their views, another Livingston might make another Fulton of the Brandon blacksmith.—*N. Y. Gaz.*

Valuation of Slaves in the British West Indies.—By the late act of the British Parliament for abolishing Slavery throughout the British colonies, the sum of £20,000,000 st'g was granted to the colonies, to be paid to the owners of the slaves by way of compensation for the services to which they were entitled from them. Commissioners were appointed under the act to apportion the twenty millions among the nineteen colonies. In making this appointment they were required to take the number of slaves, from the returns in the office of the Registrar, and to ascertain the value in each colony, from the average of all the sales made within the last eight years. The result of that valuation has been recently published under the certificate of the Commissioners. The whole number of slaves registered was 780,993, and the aggregate value £45,281,738 15s 10 1-2d. or about 225,000,000 of dollars. There is a remarkable difference in the valuation for the different colonies, Bermuda being the lowest, viz: £27 4s 1 3-4d and Honduras the highest, £120 4s 7 1-2d. The slaves of Jamaica, of which the number was 311,692, were valued at £44 15s 2 1-2d each, and those of British Guiana, to the number of 84 915, £114 11s 5 3-4d each. The compensation granted by Parliament to the owners amounts to about four ninths of their estimated value, or about $128 for each slave.

Daily Advertiser.

FOREIGN.

London papers have been received to the 25th of July and Paris to the 24.

England.—The debate in the House of Commons on the Irish Church question was closed at half past 3, on the night of 23d, and Mr Peel's amendment was lost by a majority of 37, yeas 252, nays 319. Mr Jackson and Lord Stanley spoke in favor of the amendment, and Mr Ward, Mr Sneil, Mr O'Connell, Lord Morpeth, and Lord John Russell against it Lord John Russell stated in reply to a question put to him, that he should on the part of the Ministers bring in a bill on the subject of tithes in England at the next session.

It was asserted, on the authority of letters from Germany, that the Northern governments were preparing to acknowledge Don Carlos as King of Spain, and that Count Alardia, the agent of the latter at Vienna, had almost daily intercourse with Prince Metternich to settle the terms. It was supposed that the defeat of Don Carlos in his attempt to get possession of Bilboa, would operate unfavorably for his interests abroad.

France.—The cholera is spreading rapidly in the South of France, and appears to be very fatal. Among the places which it has invaded, are Toulon, Marseilles, Nice and Villefranche. At Nice on the 13th July, 13 cases were announced. At Marseilles on the 16th, 25 deaths by cholera, and at Toulon on the same day, 66.

The losses of the French in the engagements near Oran, Africa, on the 26th to the 28th June, were 262 killed and 308 wounded.

Paris, June 23.—The ministerial journal contains the following:

"A telegraphic despatch of the 21st from Bayonne announces that Don Carlos retired on the 17th to Arbeiza, where he was joined by Eraso and the rest of the Carlist army."

Paris, July 23.—11 o'clock A. M.—The sad events at Oran occupy the whole press this morning, and give occasion to severe reproaches against the government, whose indecision relative to our African colony, is the prime cause of the check experienced by the French battalion.

Marshal Clausel left yesterday for Algiers.—*N. Y. Jour. Com.*

Defeat of the French at Algiers.—The French suffered severe losses in conflict with the Arabs on the 26 and 28th of June. In a letter from *Oran* it is stated, concerning the sufferings of the French troops as follows.

Almost all our baggage has fallen into the hands of the enemy. The cassion, the tents, and a mountain fieldpiece, the stand of which had been broken when firing, have been left behind. A great many muskets and haversacks have been lost. Our loss may be rated, without exaggeration, at 500 men in killed and wounded; but the number of our killed greatly exceeds that of our wounded.

"The infantry returned to Oran by sea, completely worn out, and without shoes; the artillery has also been embarked, on account of the impracticability of the road between Arzew and Oran for heavy carriages. General Tuzel arrived here with the cavalry on the 3d of July.

CHARITY LECTURE.

The Quarterly Charity Lecture will be preached next Sunday evening at the Old South Church. The services will commence at six o'clock.

MARRIAGES.

In this city, by Rev. Dr Parkman, Mr Samuel W. Spooner, of Brattleboro', Vt., to Miss Elizabeth W. daughter of Dr William Spooner of this city.

In Roxbury, Mr Charles K. Dillaway, of Boston, to Miss Martha Rugglea, daughter of Rev. Huntington Porter, of Rye, N. H.

In Salem, on Tuesday morning, Mr Edward Allen, of the firm of I. F. & E. Allen, of Salem, to Miss Frances M. daughter of Rev. Dr Flint of said place.

In Taunton, Samuel Watson, Esq. of Nashville, Tenn. to Miss Charlotte, daughter of Hon. Marcus Morton.

DEATHS.

In Cambridgeport, on Sunday last, Henry Bowman, youngest son of Isaiah and Deborah Bangs, 3 years and 12 months.

In Ware, Mass. 10th ult. Elizabeth Andrews, 102 years and 2 months.

In Shrewsbury, Thomas W. Ward, Esq. aged 70, formerly Sheriff of Worcester co.

In Rowley, Mrs Hannah, wife of Rev. Issac Braman, aged 60.

STOW ACADEMY.

THE Fall Term of this Institution will commence on Monday, September 7th inst., and continue eleven weeks. Instruction will be given in the Latin, Greek, French and Italian languages, and in all the English branches taught in the best Academies of New England.—A boarding house is connected with the Academy, where scholars may board with the preceptor, and thus be constantly under his supervision; and every attention will be given to their moral as well as intellectual culture.—Tuition $4,50 per quarter,—Board (including washing) $1,50 per week.

LEONARD BLISS, Jr. *Preceptor.*

Stow, Aug. 25, 1835. 3t sept 5

DEWEY'S DISCOURSES 2D EDITION.

JUST Published and for sale by L. C. BOWLES, No 147 Washington street, Discourses on various subjects by Rev Orville Dewey, 2d edition.

sept 5

LIBERAL PREACHER FOR AUGUST.

JUST published, at 147 Washington street. The Liberal Preacher for Aug. 1835, containing a Sermon by Sidney Willard, of Cambridge, Mass. "Christian perseverance." sept 5

DEWEY'S DISCOURSES 2D EDITION.

THIS Day Received and for sale by *JAMES MUNROE & Co.* Dewey's Discourses 2d edition, at One dollar.

sept 5 134 Washington st.

DEWEY'S SERMON.

JAMES MUNROE & CO. have just received a Sermon delivered at the Ordination of Joseph Angier as Pastor of the First Congregational Church in New Bedford May 20 1835, by Rev Orville Dewey.

sept 5 134 Washington st.

SHIP AND SHORE or Leaves from the Journal of a Cruise to the Levant by an Officer of the United States Navy.

This day received by *JAMES MUNROE & Co* Boston Bookstore 134 Washington st. sept 5

SIGOURNEY'S LETTERS.

LETTERS to Young Ladies, by Mrs L. H. Sigourney.

"Every sort of useful knowledge should be imparted to the young, not merely for its own sake, but also for the sake of its subserviency to higher things." *Mrs Hannah More.*

Second Edition just published and for sale by *JAMES MUNROE & Co.* Boston Bookstore No 134 Washington st. Sept 5.

BRAZER'S ESSAY ON DIVINE INFLUENCE.

THIS day published by JAMES MUNROE & CO. Essay on the Doctrine of Divine Influence upon the human Soul.—first published in the Christian Examiner, by John Brazer.

Boston Bookstore 134 Washington St. Sept. 5

NOTICE.

LEFT at the office of the Christian Register, in May or June 1834, a small bundle without direction, containing one copy of Mrs Child's Appeal in favor of Africans, and the first ten Nos. of the Scientific tracts.

The owner may have them on applying at the office.

HOME, 3d edition. This day published "Home," by Miss Sedgewick, being No. 3 of Scenes and Characters, edited by Rev. Henry Ware, jr.

Home, by the author of Redwood, Hope Leslie, &c.—We think this book will do a great deal of good. * * * Every page has the charm of perfect nature and strict truth. * * * No one can read it without catching some good influences. We have never met with any thing that seemed to realize more fully the common expression of "a heaven upon earth," than the home of this unpretending mechanic—*Boston Observer.*

We hope that this book will be in every body's hands—and that every one who reads it will make the application, which it seems to us might be made of this beautiful story, to the practical purposes of life. —*Salem Gazette.*

JAMES MUNROE & CO. 134 Washington st.

August 22

DEPOSITORY OF THE AMERICAN UNITARIAN ASSOCIATION, and Office of the General Secretary No. 147 Washington street (opposite the Old South Church.)

L. C. BOWLES would give notice that having been appointed Publisher for the American Unitarian Association—The Depository will hereafter be kept at his Store, and also the Office of Rev. Charles Briggs, the General Secretary.—Auxiliaries, Subscribers and those who wish to purchase the Tracts are requested to send their orders accordingly.

aug 8

NOTICE.

SUBSCRIBERS to the Boston Observer who wish the work bound can have it done in a neat and durable binding by sending their Nos to the Publisher.

L. C. BOWLES

No. 147 Washington st.

NEW English Book. The Artist, or Young Ladies' Instructor in Ornamental Painting, Drawings, &c—by B. F. Gandee, teacher. Just received by *JAMES MUNROE & CO*, Boston Bookstore, 134 Washington st. a29

VALUABLE SERMONS.

JAMES MUNROE & Co. have for sale the following collection of Sermons.

Beard's Family Sermons, 2 vols 8vo
Channing's Reviews and Miscellanies, 8vo 1 vol
——— Discourses, 1 vol 12mo
Doddridge's Sermons, 4 vols 8vo (Eng.)
Tillotson's twenty Discourses, 32mo
Fox's Sermons, 2 vols 12mo
—— Sermons on Christian Morality, 1 vol 12mo
Wayland's Discourses, 1 vol 12mo
Abbott's Sermons, 1 vol 12mo
Extracts from Abbot's Sermons, 1 vol 12mo
Abbot's Sermons, 1 vol 8vo
Boys's Sermons, 1 vol 8vo (Eng.)
Bishop's Sermons 1 vol 8vo (Eng.)
Boudied's Sermons, 1 vol 8vo (Eng.)
Whitman's Village sermons, 1 vol 12mo
Sangar's sermons, 1 vol 8vo (Eng)
Palfrey's sermon's 8vo 1 vol
do do 1 vol 12mo
Buckminster's sermons, 1 vol 8vo
Freeman's do 1 vol large 12mo
Butler's do 1 vol 12mo
do do 1 vol 8vo (Eng.)
Bowers' do 1 vol 8vo
Bancroft's do 1 vol 8vo
Eastburn's do 1 vol 8vo
Thacher's do 1 vol 8vo
South's do 1 vol 8vo
Parron's do 1 vol large 8vo (Eng.)
Dr S. Parr's do 6 vols (Eng.)
Blair's do 6 vols 8vo (Eng.)
do do 3 vols 32mo do
Hawkes' do 2 vols 8vo do
Paley's do 5 vols do
Whyte's do 1 vol do
Hall's do 6 vols 8vo do
do do 3 vols 8vo Amer.
Aspinall's do 3 vols 8vo (Eng.)
Price's do 8vo do
Inglis' do 2 vols 8vo
Worcester's do 8vo 1 vol
Robinson's seventeen Discourses, 1 vol 12mo.
Ware's Discourses, 1 vol 12mo
Mayhew's sermons, 1 vol 8vo London
Porteus' do 1 vol 8vo do
Horsley's do 4 vols 8vo do
Dodd's do 2 vols 12mo
Osgood's do 1 vol 8vo
Belfrage's Addresses, 1 vol 12mo
Sketches of Sermons, 6 vols 12mo
Taylor's sermons, 3 vols 8vo
Bossuet's Discourses, 2 vols 8vo
Cardale's do 1 vol 8vo London
Priestley's do 1 vol do
Sharp's sermons, 4 vols 8vo do
Christie's discourses, 1 vol 12mo do
Sterne's do 12mo do
Sherlock's do 1 vol 12mo do
Young's sermon's 2 vols 8vo do
Hoadley's do 2 vols 8vo do
Evans' discourses, 2 vols 12mo
Penn's do 1 vol 8vo
Lathrop's sermons, 6 vols 8vo
Saurin's do 6 vols 8vo
Colman's do 1 vol 8vo
Stoughton's do 1 vol 4to
Election do 8vo
Hemenway's do 1 vol 8vo London
Thayer's do 1 vol 8vo
Johnson's do 1 vol 32mo
Burnett's do 32mo
Whitby's discourses, 1 vol 8vo
Davies' sermons, 12mo 6 vols
Sidney's Discourses, 3 vols
Stebbing's sermons, 2 vols 8vo London
Disney's discourses, 4 vols 8vo do
Goodwin's sermons, 1 vol 12mo
Coleridge's Lay sermons, 1 vol 12mo
Dewey's discourses, 1 vol 12mo
Parker's sermons, 1 vol 8vo
Lardner's sermons and works, 10 vols 8vo London
Tappams's do 2 vols 8vo
Lightfoot's sermons and works, 13 vols 8vo
Chalmers' do do 3 vols 8vo
Durand's do 1 vol 8vo London
Rees's do 4 vols 8vo do
Wharton's do 2 vols 12mo
Family Lectures, comprising selections from Bishop Atterbury, John Rogers, Bp. Sherlock, Bp Butler, Jeremiah Seed, John Balgery, Geo. Fothergill, John Tottie, Richard Newton, Thomas Ashton, Matthew Horbery, Daniel Waterland, Th. Newton, Henry Stebbing.
Pickering's Lectures, 1 vol 12mo
Payson's sermons, 8vo
Bishop Hopkins' seven Discourses 12mo
do sixteen do 12mo
Beecher's sermons on Intemperance 18mo
Palfrey's do do 18mo
Sprague's Lectures to young people 12mo
Freeman's eighteen sermons and charges, 12mo
Burnap's Lectures on Unitarianism, 12mo
Heber's sermons in England, 8vo
Balur's sermons, from Porteus' Lectures, 8vo London
Dean's Lectures on Final Restoration 8vo
&c. &c. &c. aug 22

VALUABLE AND RARE BOOKS.

JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.

Camden's Brittania 2 vols folio, published in London in 1733, in English.

Wood's Athenae Oxoniensis, 2 vols folio, London 1721.

Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.

History of Japan 2 vols folio London 1727 with numerous engravings. A curious and interesting book.

Walker's sufferings of the clergy during the grand rebellion, folio London 1714.

Latin Vulgate Bible, printed in 1529.

POEMS FOR THE PIANO-FORTE.

POEMS and Musical Compositions for the Piano-Forte, by Benjamin L. Oliver, one quarto volume half bound price one dollar, published and for sale by JAMES MUNROE & Co. 134 Washington street.

aug 8

MATTHIAS and his Impostures, or the Progress of Fanaticism, illustrated in the extraordinary case of Robert Matthias and some of his forerunners and Disciples, by William L. Stone.

JAMES MUNROE & Co., Boston Bookstore, 134 Washington st. jy 18

SCHOOL BOOKS.

JAMES MUNROE & CO. are publishers of The American Primary Spelling Book,—by S. T. Worcester—third edition.

Sequel to the Primary Spelling Book, by S. T. Worcester 2d edition, published at half the price of the first edition.

RECOMMENDATIONS.

This book differs from the common Spelling-book, in which there is a jumble of words of all kinds collected together without any sort of classification, except what regards the number of syllables in their successive columns. The words are here classed according to grammatical principles, with syllabic divisions, and a notation of vowels and accents, sufficient for a correct pronunciation. Foreign words which we have adopted, and technical words, are not intermixed with those in common use, but follow them, in the latter part of the book. All the words are accompanied by simple definitions. Mr Worcester's plan, thus differing from those books intended for a similar purpose, which we have met with, makes the 'Sequel' a useful addition to the list of school-books.—*American Monthly Review, Cambridge.*

I consider the 'Sequel to the Spelling-book' extremely well calculated to occupy in our schools the place assigned it, and that it will be considered a valuable addition to the list of school-books cannot be doubted. The classification of judicious selection of technical and scientific terms, together with words and phrases from foreign languages almost naturalized cannot but facilitate the improvement of the young mind, and afford also valuable aid to teachers.

B. ABBOTT, L. L. D.,
Prin. of Phillips Academy, Ex., N. H.

NEW JERUSALEM MAGAZINE for August. This day published by Otis Clapp 11 School st.

CONTENTS.

Discourse from Mark xiv. 12—16 Divine Agency in the Material Universe Seventeenth General Convention. Concerning the Lungs, translated from Swedenborg's "Animal Kingdom." Authority of the Church. Boston New Church Printing Society. Spiritual heat and Light, and a spiritual Sun. The Divine of Love, the Divine of Wisdom, and the Divine of Use, extract from Swedenborg.

NOS 15 and 16 Finden's Landscape Illustrations to the Bible, just received by *JAMES MUNROE & CO*, Boston Bookstore, 134 Washington street. a29

THE SCRIPTURAL INTERPRETER,—Vol. V. No. 3—just published by L. C. BOWLES, 147 Washington street.

CONTENTS.

Translation and Exposition—Matt. 1—28.
Tradition of the Elders
The Apocrypha
The First Council of the Christian Church
The Various Readings in the Original Text of the New Testament.

EDITORS' NOTE.

According to the notice given in the last number of the Interpreter, the Rev. Mr Gannett has consigned the management of this work to three of the members of the Theological School in Cambridge. In assuming this responsibility, we need only inform our readers that the plan of the work remains the same, and that we shall use our best exertions to maintain its character simply as an Interpreter, without any regard to controversy or doctrine.

The general contents of the work will, as heretofore, embrace the following subjects.

Translations and Expositions of the New Testament Scriptures—with Practical Remarks on their purpose and spirit.

Explanations of obscure passages, relating to Jewish customs, ceremonies, institutions and doctrines.

Notes upon the Epistles, with general observations upon their design and contents.

Brief Dissertations upon the books of the Old Testament, with running Commentaries and Explanations.

Extracts from valuable works on Biblical Criticism. The name of the writers will accompany each article.

☞ The three remaining numbers of this volume will be published upon the first day of October, November and December.

*** Subscriptions received by the Publisher at $1 per volume. The back numbers of the work can be furnished if desired. aug 8.

NEW BOOKS.

ELEMENTS of Chaldee, Syriac, Samaritan, and Rabbinical Grammar, by John G. Palfrey, D. D., Professor of Biblical Literature in the University of Cambridge.

A Discourse on Natural Theology, showing the nature of the evidence and the advantages of the study. By Henry Lord Brougham, F. R. S. and member of the National Institute of France.

A Memoir of Mrs Harriet Wadsworth Winslow, combining a sketch of the Ceylon Mission; by Miron Winslow, one of the Missionaries.

Miss Gould's Poems, new edition.

For sale by JAMES MUNROE & Co. aug 8

A PREMIUM.

RUSSELL, ODIORNE & CO. of Boston, will pay a premium of FIFTY DOLLARS for the most lucid and perspicous solution of the last question in Emerson's North American Arithmetic, Part Third. The solution must be performed on the plan of analysis exemplified in the key to the Arithmetic. The solutions offered may be forwarded to P. Mackintosh, Esq, Cambridge, Mass. (post paid,) as early as the 15th of December next. The whole will then be examined, and the decision will be made by a committee consisting of five gentlemen; three of whom will be drawn from a box containing the names of the Board of Directors of the American Institute of instruction, and the other two elected by the three drawn. aug 8

CONDITION OF WOMEN. This day published and for sale by *JAMES MUNROE & CO.* The History of the Condition of Women, in various ages and nations, by Mrs D. L. Child, author of the Mother's Book, Frugal Housewife, &c.

I am a slave, a favored slave
At best, to share his splendor, and seem very blest;
When weary of these fleeting charms and me,
There yawns the sack and yonder rolls the sea,
What? am I then a toy for dotard's play,
To wear but till the gilding rots away?—Byron's Corsair.

In youth women are our idols, at a riper age our companions, in old age our nurses, and in all ages our friends.—Bacon.

Vol. 1 comprising the Women of Asia and Africa —Vol. 2 do Europe, America and South Sea Islands. aug 22 134 Washington street.

PATRICK, LOWTH AND WHITBY.

FOR sale at 147 Washington street, a good copy of this valuable commentary, by Patrick, Lowth and Whitby, in six volumes folio, bound in calf. a 8

BOOK BINDING.

DAYTON & BAILEY, 147 Washington street, (over the Office of the Register and Observer,) wish to inform their friends, and the public, that they are ready to execute Book-Binding in its various branches.

Particular attention will be given to Re-binding Old Books, and to Binding Music Books, Periodicals and Newspapers. tf aug 8

LEXINGTON SEMINARY.

THE Fall term in this Institution will begin on Monday 24th inst. Tuition, including French, $4,00 per term of 12 weeks. Drawing $2,00. Board including washing, $2,00 per week.

TIMO. P. ROPES, *Proprietor and Principal.*

Lexington, Aug. 1st, 1835. aug 8

COPARTNERSHIP FORMED.—We the subscribers have formed a copartnership under the firm of GOULD, WILDER & Co., as makers of *PIANO FORTES.* Being experienced in the business, we intend to make as good instruments as are made in this city, and hope to receive the patronage of the public, and respectfully invite ladies and gentlemen to call at our establishment, Boylston st., near Washington street.

S. L. GOULD,
B. G. WILDER,
L. WILKINS,
D. B. NEWHALL.

Boston, April 28, 1835.

☞ Tuning and

POETRY.

FOR THE REGISTER AND OBSERVER.

COMMUNION HYMN.

"Ho, every one that thirsteth, come ye to the waters,"—eat,—drink,—and your soul shall live."—Isaiah lv.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. xi. 28.

Hither, ye souls who thirst to drink
Of living waters,—heavenly streams!
Hither, all ye, who, sinking, faint,
Nor waste your life in idle dreams.

Come, and the gospel's food receive;
Share here, the peace by Jesus given;
Freely to all doth he dispense,
And none are from his table driven.

Here, let the fervent prayer ascend;
Here, let the song of praise arise;
Here, with the heart hold deep commune,
And sanctify for heavenly skies. X.

FOR THE REGISTER AND OBSERVER.

THERE IS A BOOK.

There is a book,—who runs may read,
Which heavenly truth imparts,
And all the lore its scholars need,—
Pure minds, and Christian hearts. X.

MISCELLANEOUS.

PROCEEDINGS AT A TOWN MEETING IN QUINCY.

At a meeting of the inhabitants of the town of Quincy, held at the Town Hall on Friday, the 14th day of August, 1835, pursuant to a warrant from the Selectmen, to act on the following articles, viz:

1st. To choose a Moderator.

2d. To see what order the Town will take concerning the statements (reported) to have been made by the Rev. Mr Cornell, that are now circulating in the public prints, respecting the Moral and Christian character of the Town of Quincy.

Chose—Capt. Josiah Brigham, Moderator.

The statements referred to in the above article having been read, the following vote was passed.

Voted—That a Committee of eleven be chosen to take into consideration the whole subject matter contained in the article published in the newspaper called the Trumpet, of August the the 1st instant, purporting to be the report of the Rev. Mr Cornell, relative to the character of the Town of Quincy, and that said Committee be requested to report to the town at an adjournment of this meeting, such course of proceedings as they shall deem expedient for the inhabitants of the town to adopt, relative to the same: when the following gentlemen were chosen said Committee, viz:

Hon. John Quincy Adams, Capt. Josiah Brigham, Hon. Thomas Greenleaf, Capt. Eliphalet Smith, Noah Curtis, Esq. Mr Jedediah Adams, Major Zebadiah Hollis, Mr George W. Beale, Mr Ebenezer Bent, Mr Ebenezer Jewett and Mr Frederick Hardwick.

Voted—The thanks of the town to the Selectmen, for their prompt and appropriate reply to the report said to have been made by the Rev. Mr Cornell, relative to the character of the Town of Quincy.

Voted—To adjourn the meeting to Friday, 21st inst. at 5 o'clock, P. M.

Attest. GEORGE NIGHTINGALE, Town Clerk.

At a very full meeting of the inhabitants of the town of Quincy, holden at the Town Hall on Friday, 21st August, 1835, pursuant to adjournment from the 14th inst.

Capt. Josiah Brigham, Moderator,

The Committee, appointed by the Town at the former meeting on the 14th inst. to whom was referred the subject matter of said meeting, made the following report:

The committe of the inhabitants of the town of Quincy appointed at a meeting of the Town on Friday, the 14th of August, 1835, to take into consideration the whole subject matter contained in the article published in the newspaper called the Trumpet, 1st August inst. purporting to be the report of the Rev. Mr Cornell, relative to the character of the town of Quincy; and to report to the town at an adjournment of the meeting, such course of proceedings as they should deem expedient, respectfully submit to the town the following report:—"The article in the Trumpet of the 1st of August, inst. referred to the consideration of the Committee, is an extract from a pamphlet, entitled "Thirty-sixth annual report of the Massachusetts Missionary Society, presented by the Executive Committee, at the Anniversary meeting in Boston, May 26th, 1835—and published by an express and formal vote of the Society."

From this pamphlet it appears that the Rev. William Cornell, Pastor of a Congregational Church in the town Quincy, is one of the *Missionaries* of the society, and that an appropriation of two hundred dollars from the funds of the society was made for the year immediately preceding the meeting of the society for the *assistance* of this Church and congregation. It further appears that each missionary is expected to make a quarterly report on or before the first day of September and December, and an annual Report on or before the first day of April—and that their definite answers are required to twenty questions chiefly relating to the condition of the Church and congregation under the missionary charge, but the last two of which questions are in the following words:—19. What Special encouragements have you in your labors? 20. Have you any special discouragements?

The report of the Executive committee gives an alphabetical list of sixty-eight FEEBLE Churches and congregations *assisted* during the past year from the funds of the Society, with "a brief notice of the *most important facts*, as they lay before your committee, relating to each.

In this alphabetical list, the following is the commentary of *important facts* subjoined by the Executive committee to the name of the town— "Quincy.

"A neat and convenient meeting house has been completed, a pastor settled and twelve additions made to the church now embracing 48 members. The regular and occasional services of religion are well and solemnly attended, not only by regular members of the society, but by others. Many families in this town (nor is it probably greatly distinguished from other towns in this respect) attend no meeting whatever, *and among these your missionary finds an open door of entrance.* I HAVE VISITED AND PRAYED WITH FAMILIES, WHO HAVE KEPT HOUSE MORE THAN TWENTY YEARS, AND WHO NEVER HAD A MINISTER ENTER THEIR DWELLINGS. Of course great ignorance of the Bible and of the way of salvation, prevails among parents and children alike."

"Rev. WILLIAM M. CORNELL, Pastor.
Appropriation $200."

In this statement the alleged *important facts* injurious to the moral and religious character of the inhabitants of Quincy, appear partly from the report of the missionary, and partly from the commentary of the Executive committee. The missionary says—"I have visited and prayed with FAMILIES who have kept house more than twenty years, and who never had a minister enter their dwellings." The implied sarcasm upon all the pastors of the other religious congregations in the town of Quincy, for the last twenty years, contained in the statement of the missionary, is very obvious, and the comment of the Executive Committee, that among *these* your missionary finds an open door of entrance—rivets the charge of gross and culpable neglect of duty on the part of those other pastors in omitting, for twenty years together, to enter the dwellings of families where YOUR MISSIONARY finds an open door of entrance—the Executive Committee then add, that OF COURSE great ignorance of the Bible, and of the way of salvation prevails among parents and children alike. It would seem that this denunciation of *prevailing* ignorance among parents and children alike, and of total neglect of duty in all the Pastors of the other religious Congregations in Quincy, was quite as much as comports with the meek and quiet spirit of the Gospel; but there is yet more. In the same pamphlet, at page 26, under the head of *Trials of the Missionaries*, is the following passage—"Even Massachusetts furnishes missionary stations where scarcely less of apostolic boldness and zeal is demanded, than in the darkest parts of our country or the world. Says a missionary in one of our large and respectable towns—'I have visited more than seventy families during the present year—of course not all belonging to our society—*many* of them attend no meeting. I have conversed and prayed with families who have been at house keeping more than twenty years, and never had a minister enter their dwellings. I need not tell you that as to the truths of the Bible, they are as ignorant as pagans. Their children receive no instruction whatever. Previous to coming *here*, I had been a missionary among the desolations of this and two neighboring States, but never before have I witnessed such desolations as some parts of this town present. The *Sabbath* is devoted to labor, amusement and intoxication.'" So much for the missionary. The Executive Committee subjoin—"And yet this same town has enjoyed a *nominal* Congregational Ministry for more than 150 years!"

The identity of language used in the extracts from the report of the Missionary, marked by the executive committee, with inverted commas in these two passages, leaves no room for doubt that they proceed from the same pen; that the large and respectable town mentioned in the second extract, is the town of Quincy named in the first, and that the Missionary, so conversant with *desolations* in the second is the Rev. Wm M. Cornell named with the appropriation of 200 dollars for *assistance* in the first.

The committee of the town, upon receiving notice of their appointment and of the commission with which they were charged, deemed it an act of justice and candor to the Rev. Mr Cornell, to make him acquainted with the duty which the town had assigned to them, and before reporting to the town the measures which they might deem expedient, to apprise him of the feelings which had been excited among the inhabitants of the town, by these representations, and to give him the opportunity, by denial that they were correct extracts from his report, by explanation of the motives or circumstances upon which his report was founded, or by adducing evidence to sustain the severe charges implicating at least the moral and religious character of a large portion of the inhabitants of Quincy, and the faithfulness of all their religious Instructers, for at least the last twenty years, to redeem himself from the just inculpation of wilful and slanderous misrepresentation of his own townsmen and fellow christians. The Committee of the town now submit to their constituents the correspondence between them and the Rev. Mr Cornell, which they request may be received as a part of their Report:—

Quincy, Aug. 17, 1835.

REV. WILLIAM M. CORNELL,

Sir—In the thirty-sixth published annual report of the Massachusetts Missionary Society, presented by the Executive Committee at the Anniversary meeting in Boston, on the 26th of May, 1835, under the head of "Churches and Congregations assisted the past year, with a brief notice of the most important facts, as they lie before the committee, relating to each," the town of Quincy is introduced, with statements injurious to the religious and moral character of its inhabitants. In those statements you are named as the Pastor of a congregation, to the *assistance* of which two hundred dollars were appropriated from the funds of the society the past year, and a passage with inverted commas purporting to be an extract from your report to the Society, is in the following words: "I have visited and prayed with families, who have kept house more than twenty years, and who never had a minister enter their dwellings." And at the 26th page of the same publication, under the head of Trials of Missionaries, the following further extract, said to be from a Missionary in one of our large and respectable towns is also marked with inverted commas,—"I have visited more than seventy families during the present year, of course not all belonging to our Society. Many of them attend no meeting. I have conversed and prayed with families, who have been at house keeping more than twenty years, and never had a minister enter their dwellings. I need not tell you that as to the truths of the Bible, they are as ignorant as pagans. Their children receive no instruction whatever. Previous to coming *here*, I had been a Missionary among the desolations of this and two neighboring States, but never before have I witnessed such desolations as some parts of this town present. The *Sabbath* is devoted to labor, amusement and intoxication." The identity of language used in these two extracts, leaves it to be inferred, that they are both from reports made by you, and that the large and respectable town referred to by the Executive Committee, in their introduction to the second extract, is the same town of Quincy, named in their introduction to the first. The second of these extracts was republished, with a comment, in the newspaper called the Trumpet and Universalist Magazine, of the first of this month, and expressly given as part of your report. In the same newspaper of the 15th inst. there is a publication by the Selectmen of the town of Quincy, declaring the statements in the second extract false and slanderous, but without attributing them to you.

On Friday the 14th inst. at a meeting of the Inhabitants of the Town of Quincy, we the subscribers were appointed a Committee to take into consideration the whole subject matter contained in the above articles published in the Trumpet on the 1st inst. purporting to be the report of the Rev. Mr Cornell, relative to the character of the Town of Quincy, and to report to the Town at an adjournment of the meeting on Friday the 21st inst. at 5 o'clock in the afternoon, such courses of proceedings as we shall deem expedient. We have deemed it proper in the discharge of our duty to the town, and in the spirit of candor and good will to you, to apprize you of these proceedings of the Town, and of our appointment and commission; to the end that if you see fit, you may enable us to report to the Town, any communication from you with regard to the above statements, whether explanatory of the purposes for which they were made or indicative of the evidence upon which they were supported. The Committee will meet on Wednesday next the 19th inst., at 6 o'clock in the afternoon, to prepare their Report, and will be glad to avail themselves in the measures which they may recommend to the adoption of the Town, of any suggestion which you may be disposed to offer in answer to this notification—and which they request you to address to their Chairman, before their meeting on Wednesday.

We are, with respectful consideration, sir,
Your fellow citizens,
JOHN QUINCY ADAMS &c.

Quincy, Aug. 18, 1835.

HON. JOHN Q. ADAMS

Sir—I received a letter from you as Chairman of a Committee, and deeming it worthy of a respectful answer, I do cheerfully comply with your request. In your communication you seem to bring no specific charge against me, but speak of what sundry publications have said. All who have published are responsible for it. I have never made any statements affecting, in *any way*, the moral or christian character of Quincy as a town. I have made no statements whatever, which I did not believe to be true, nor with a *design to injure*; and if it shall be made to appear that I have ever stated what is not true, or, the truth even, from injurious motives, I shall sincerely regret it, and will most cheerfully make satisfaction. I never had any motive for *slandering* the town of Quincy. I am a resident of the town, and in so doing I should slander myself with the rest of my fellow citizens. Besides, I have ever been treated by the town and individuals with great respect. I have never stated any thing respecting any of my fellow citizens, but from motives of love and good will. I have cherished no feelings, but those of esteem and friendship towards all with whom I have had intercourse, "I have lived in all good conscience," steadily and peaceably, following the duties of my profession, treating all with courtesy and respect, and interfering with no man's rights or privileges. In fine, sir, I have esteemed the town of Quincy; have "studied the things that make for peace," carefully avoiding railing against other professed Christians; have rejoiced to meet my fellow citizens, (not only of my own religious Society, but of others also) with that cordial, fraternal and patriotic feeling which has ever been manifested in all our interviews, and which I trust will ever characterize our future intercourse.

I am, sir, with sentiments of esteem,
Respectfully yours,
W. M. CORNELL.

Hon. J. Q. Adams and the members of the Committee associated with him.

Quincy, 20th Aug. 1835.

REV. WILLIAM CORNELL:

I have received and laid before the Committee of the town your letter of the 18th inst. in answer to that which had been addressed to you by the Committee the preceding day.

I am directed by the Committee to assure you of the gratification with which they have received your testimonial of the respectful and friendly manner in which you have been invariably treated by the inhabitants of the town, and they hope to find in that assurance a pledge of your disposition to repair the serious injury to their character and reputation occasioned by the publication under the sanction of a religious Society of reports highly discreditable to them, but marked with the authority of your name.

The Committee are aware that for the *publication* of these reports the whole Missionary Society, and especially the Executive Committee, are responsible; but they must observe that the *allegation of facts* offensive to the moral and religious character of the inhabitants of Quincy, rests exclusively with you. They willingly give you credit for good motives in preparing your reports to the Society, but the more earnestly you aver your belief in the truth of the reports you have made, the more incumbent they deem it upon you to adduce the *evidence* upon which those reports were founded. It was for this *evidence* that they called in the former letter addressed to you by them, and it is for this evidence that I am now directed by them to repeat the call. It is obviously necessary that the inhabitants of the town should know what that evidence is, to enable them to repel imputations, by your act, now indiscriminately resting upon them.

The Committee are to meet again at 6 o'clock this afternoon, before which time I am directed, earnestly to request your answer, addressed to me—the duty of the Committee requiring that their report to the town should be made at the adjournment of the town meeting tomorrow afternoon.

I am with respect, sir,
Your obedient servant,
JOHN QUINCY ADAMS.
For the Committee of the Town.

Quincy, Aug. 20th, 1835.

HON. J. Q. ADAMS, Chairman of Com. &c.

Sir—I have received your second communication, and in reply to it would respectfully say, that, I have "averred my belief in the truth" of no specific or published reports, nor, have I seen any "marked with the authority of my name," consequently, I feel under no obligation to adduce "*evidence*." I again say, I have never criminated Quincy as a *town*, nor any individual *person* or *persons*, and again assure you, sir, that, if it shall be shown that I have inflicted "serious injury upon the character and reputation" of my fellow citizens, I will, as far as possible "repair the injury."

I am, sir, with respect, yours, &c.
W. M. CORNELL.

The Committee of the town regret to be obliged to say that although the Rev. Mr. Cornell bears ample testimony to the friendly and respectful treatment which he has uniformly received from all classes of the inhabitants of Quincy; though he disclaims all intention of slandering the *town* of Quincy; or any individual by name; although he professes to have been actuated by good motives for all the representations that he has made, and his willingness to make reparation, if he has done injustice to any one, he has neither admitted nor denied the extracts quoted by the Executive Committee of the Massachusetts Missionary Society, from his report, and published with the sanction of that Society; nor has he adduced any evidence in support of the grave charges against a large portion of the inhabitants of Quincy, and against all their other religious teachers, his fellow laborers, as christian charity must consider them, in the work of the gospel ministry.

Under this denial of all evidence, and this avoidance of admission or denial, as to the correctness of the extracts from his report, your committee are reduced to the necessity of avowing their belief that the passages quoted by the Executive Committee of the Massachusetts Missionary Society, are correct extracts from the Report of Rev Mr Cornell. That they contain imputations highly injurious to the moral and religious character of the inhabitants of Quincy, and to the faithfulness of their other religious teachers—your committee also unanimously believe them to be without just or reasonable foundation. Mr Cornell, in his answer to the first letter of your committee, truly remarks that all who concurred in the *publication* of the Reports are responsible for them, but as the allegation of important facts upon which the injurious charges are founded proceeds exclusively from him, he cannot be permitted to shift for himself the responsibility of the misrepresentation, upon the indiscretion of the Society in publishing the statements for which they had no voucher other than himself. It is indeed true that the town of Quincy has, for more than 150 years, enjoyed a congregational ministry; not as the Executive Committee of the Massachusetts Missionary Society sneeringly remarks, *nominal*, but a real congregational ministry, all the pastors of which have approved themselves to their flock, and to their country, as men of exemplary lives and conversation—During nearly the same period also, the town has enjoyed an episcopal church and congregation, and the members of the two Churches and Societies have lived and died in harmony and friendly intercourse together. Differing upon some points of doctrine and of discipline, from each other, they have considered themselves as servants of the same master, bound by the same obligations on earth, and tending to the same hope, of life and immortality brought to light by the gospel of Christ; the glad tidings of Peace on Earth, and good will to men. The inhabitants of Quincy would wish to live upon the same terms of mutual benevolence and charity with the church and congregation of which Rev. Mr Cornell is pastor, and with Mr Cornell himself. If by groundless aspersions upon them, published to the world under the authority of a religious society, stimulated by his Reports, he has rendered this impossible, the inhabitants of Quincy compassionating the self-delusion to which rather than to wilful malice they would attribute his errors, are yet called upon in vindication of their own character to repel his charges, and to expose his prevarications.

Your commitee propose to the Town the following resolutions:

Resolved, That the article published in the newspaper called the Trumpet, of the first of August, purporting to be an extract from a Report of the Rev. Mr Cornell to the Massachusetts Missionary Society, and first published in the Thirty sixth Annual Report of that Society, contains statements gravely affecting the moral and religious character of the inhabitants of the Town of Quincy, and wholly destitute of truth or of reasonable foundation.

Resolved, That the Report of the committee of the Town of Quincy to this meeting, together with the correspondence between the committee and the Rev. Mr Cornell, be entered upon the records of the Town and published in the Columbian Centinel, Daily Advertiser & Patriot, and the Trumpet.

All of which is respectfully submitted by the committee.

JOHN QUINCY ADAMS &c.

The above Report having been read, the two resolutions with which it concludes were separately and unanimously adopted, and it was unanmously

Voted, That the Report be accepted and entered upon the Records of the Town, and that the thanks of the Town be presented to the committee for their services.

Voted, That the Selectmen be authorized to cause the Report of the committee, and the correspondence between them and Rev. Mr Cornell, together with the proceedings of the Town, to be published in the several newspapers designated in said Report, and that they request the publishers to print one hundred extra copies at each office for convenience of the inhabitants.

JOSIAH BRIGHAM, Moderator.
A true Copy from the Record—Attest.
GEORGE NIGHTINGALE, Town Clerk.

FINE FANCY STATIONARY.

JOHN MARSH, No. 77 Washington street, Joy's Buildings, has just received a large assortment of rich Fancy Articles and Stationary. In particular, Satin surface Letter Paper, Perforated and Perfumed Billet Paper, Brocade and Watered Billet Paper, Gold Stripes, Water Colors and Drawing Instruments, Colored Inks for painting on velvet and writing in albums &c., Ladies' and Gentlemen's Metallic Pens, Gold and Silver Tablet Pencil Cases, Superior Silver Steel Penknives with pearl and vory handles, Fine Scissors, Silver Thimbles, Ivory Waxes, Steel Screw Cushions, Work Boxes and Dressing Cases with silver and pearl Instruments—some very elegantly inlaid with pearl, shell and silver, elegant fancy inlaid and brass bound Rosewood portable Writing Desks, Morocco Writing Desks, Portfolios and morocco works of all kinds, pearl Folders and Reading Hooks, wrought ivory do., ivory and shell Thread Cases and Needle Books, ivory and shell Card Cases and Tablets, Fancy Screens, bronze and paper Card Racks, bronze Inkstands, perforated Cards, perforated Tissue Paper, Visiting Cards, elegant embossed Scrap Books, do. Albums, Battledores, Birds, Graces.

Also, Rowland's Kalydor, Genuine Macassor Oil, Cologne and Florida Water, fine Scented Soap, Otto of Rose, Hair Powder, &c. &c., with every variety of articles for gentlemen and ladies' toilet.

☞ Additions of Morrocco Work and Account Books making daily, and all new Fancy Articles received by the earliest arrivals of the regular Packets. 2m. July 4

DELPHIN CLASSICS.

JAMES MUNROE & Co. have for sale one copy of the Delphin Classics, with the Variorum Notes, (entitled the Regent's edition) in one hundred and forty one volumes, large 8vo, complete, at a reduced price. jy 18

NEW SCHOOL BOOKS.

WORCESTER'S FOURTH BOOK OF LESSONS, for Reading, with Rules and Instruction stereotyped.

From the "Annals of Education."

"It is constructed on the same plan with the Third Book of the same series; each selection, whether of prose or poetry, being preceded by a rule for reading and followed by a list of common errors in pronouncing some of the words included in it. The object of these peculiarities of Mr Worcester's Third and Fourth Books is, to make reading a STUDY in our schools, instead of a mere exercise.

We regard the Fourth Book on the whole, as a useful compilation for the classes for whom it was intended. There is a large fund of valuable information embodied in the Rules and Instructions at the beginning and in the Errors and questions at the end of each chapter, as also at the end of the work, even more than the author, in his modesty, has ventured to claim."

From the Principal of the Woodstock, (Vt.) High School.

"Worcester's Fourth Book, is truly deserving of notice. The subjects and arrangements are indeed *excellent*. His rules at the head of each chapter, and his expositions of errors, together with his list of Phrases, &c.; all combine to render the book such an one as is needed in our schools."

PARLEY'S *Third Book of History*, containing *Ancient history*, in connection with Ancient Geography, designed as a sequel to the First, Second and Third Books of History. By the author of Peter Parley's Tales, with sixty engravings and eight maps on steel.

From the Annals of Education.

"This work will unquestionably derive a degree of popularity from that of its predecessors, which it resembles in character. So far as we have examined it we are pleased with its style and spirit. Its typography appears to be remarkably correct. This Third Book, like the First and Second Books, is furnished with maps at the end, and is illustrated by numerous engravings."

From the Mercantile Journal.

"This is an excellent work. It contains an admirable synopsis of the rise and progress, and downfall of the Roman Empire, and is written in a familiar style, which in connection with the many remarkable incidents which it embodies, must make it particularly interesting to children.

From a New York paper.

"In the First, Second and Third Books of History, particularly the last, he (Parley) assumes rather a graver tone than in the "Tales;" but still the old gentleman is very entertaining and every now and then, after having fought a battle o'er again, or related the more sober incidents which belong to the political history, he will stop to repeat some anecdote of the times, or tell us about a curiosity, or a singular custom of the arts. In the 'Third Book' he begins with the History of Greece, then proceeds to Rome, Egypt, Asia Minor, Carthage, Assyria, Persia, Syria, China and Palestine, tracing the progress of literature and society in connection with the rise and fall of Empires. Ancient History will no more be neglected as dry and uninteresting; it is here told as a father would talk to his children, of from 8 to 12 years, about some wonderful Legend of old."

From the Principal of the High School at Woodstock, Vermont.

"I must say, that if any work upon history, of the same extent, is deserving public approbation, for its real merits, it is the "*First, Second and Third Books of History*," by Peter Parley."

Published by CARTER, HENDEE, & Co., School Book Publishers, 131, Washington street.
je 27 [up stairs.]

PARISH & SUNDAY SCHOOL LIBRARIES,

FURNISHED on the most liberal terms, by JAMES MUNROE & Co., 134 Washington st.—where may be found as large an assortment of books suited to the above purpose, as any in the city.

☞ J. M. & Co. are Publishers of fifty of the most valuable and highly approved religious works of the day, of which the following is a list. Persons wishing any from this list for *distribution* will be supplied at a reasonable discount from retail prices.

Bishop Butler's Works, 2 vols
" " Sermons
" " Analogy of Religion
Bean's Advice
Bowring's Matins and Vespers
Channing's Reviews and Miscellanies
Childhood of Jesus
Cumming's New Testament
" Questions on the Gospels
Dabney's Annotations on the New Testament
Dodsley's Economy of Human Life
Farr's Child's Duties and Devotions.
Gerard's Institutes of Biblical Criticism
Hildreth's Lives of the Apostles
Jenks' Reply to Beecher
Locke's Paraphrase and Notes on the Epistles
Mackenzie's Essays and Meditations
Norton's Statement of Reasons
Noyes' Job
Paley's Complete Works, 6 vols
——— Moral and Political Philosophy
——— Natural Theology, with Paxton's Illustrations
Palfrey's Sermons
Robert Robinson's Sermons
Selections from the Scriptures, for adults
" " " for children
South's Sermons
Scenes and Characters illustrating Christian Truth. Edited by H. Ware jr., D. D.
No. I.—Trial and Self-Discipline, by Miss Savage
No. II.—The Skeptic, by Mrs Follen
No. III.—Home, by Miss Sedgwick.
No. IV.—Gleams of Truth, or Scenes from Real Life, by Joseph Tuckerman, D. D.
Sunday Library, Edited by H. Ware jr, D. D.
Vol. I.—The Life of the Savior, by Prof. Ware jr
Vol. II.—The Life of Howard, by Mrs Farrar
Vol. III.—The Holy Land and its Inhabitants, by Rev. S. G. Bulfinch
The Apocrypha
The Unitarian.
Tucker's Light of Nature, 4 vols
Unitarian Miscellany, 6 vols
Ware's Letters to Woods
Ware on the Formation of the Christian Character
Ware's Discourses on Character and Offices of Christ
——— Selections from Priestley
Watson's Apology for the Bible
Watts' Catechism
Well-spent Hour, by Mrs Follen
" " Sequel to, by do.
Words of Truth, by Mrs Follen
Whitman's Letters to a Universalist
Worcester's Friendly Review
——— Last Thoughts
——— Bible News.
may 16

FOLLEN'S GOSPEL OF ST. JOHN.

THIS day published, Luther's German Version of the Gospel of St John, with an Interlinear English Translation, for the use of Students By Charles Follen, Professor of the German Language and Literature in Harvard University.
Boston Bookstore, JAMES MUNROE & Co., 134 Washington street. jy 11

THE SIN AGAINST THE HOLY GHOST.

JUST Published and for sale by L. C. BOWLES 147 Washington street, "The Sin against the Holy Ghost." A Discourse, delivered June 21 1835—by Alvan Lamson, Pastor of the First Church in Dedham—Published by request. jy 25

ENCYCLOPÆDIA AMERICANA.

$30 per set—bound—13 vols.

THIS Day received a few copies Encyclopædia Americana a popular Dictionary of Arts, Sciences, Literature, History, Politics, and Biography, brought down to the present time, including a copious collection of Original Articles in American Biography on the Basis of the seventh edition of the German Conversations-Lexicon, edited by Francis Lieber, assisted by E. Wigglesworth and T. G. Bradford. For sale at the above low price by JAMES MUNROE & Co Boston Bookstore No. 134 Washington street.
June 13

METALLIC STEEL PENS.

JAMES MUNROE & CO. have just received a supply of the following Metallic Steel Pens—
Jones' Academical Quill Nibbs,
New York Fountain Pens,
Gill's Patent Lunar do
Gillott's Steel do
Ladies' do do
Premium do do
India Rubber do
Elastic Fountain do
New Regulating Spring do.
Boston Bookstore, 134 Washington st. jy 18

HASTINGS & POTTER, No. 137 Washington street, and Nos. 6, 8 and 10 School street, have on hand an extensive assortment of *CROCKERY, GLASS AND CHINA WARE, CUTLERY, &c.*

Their retail store (now under the superintendence of Mr William R. Sumner) has been much enlarged and improved, the assortment of rich and common goods increased, and every arrangement made to place this department on the best possible footing for an extensive retail trade. Their assortment comprises

Rich Iron Stone China Dinner sets, gold and colors;
" " " " " " plain edge;
Printed " " " " " " "
Nankin Stone China " " blue, landscape, and Fitzhugh patterns
" " " " " " salmon colors, Fitzhugh;
Half Stone " " " blue;
French Porcelain Dinner Sets, white and gold;
" " " " clear white;
" " " " Barbeau sprig;
Printed Dinner sets, a great variety of patterns and colors, with or without gold;
Rich gold sprig'd Tea and Coffee sets;
Rich gold band do do
Common China do do
Printed Tea sets, all colors;
Stone China Pitchers in every variety;
Printed do do
China Toilet sets, gold and colors, a beautiful article;
Printed do. blue, brown, green, pink and purple;
Iron Stone China Dessert sets;
Porcelain do
French China Colognes, very handsome;
Splendid French Flower Vases and Shades;
Low priced do do
German Glass Vases, very cheap;
A few articles of American China, of superior quality;
Common Ware of every description
New and beautiful patterns of rich Cut Decanters and other articles to make up sets.
Hock Glasses, plain and cut
Cut Centre Bowls, rich and common
Splendid green Claret Flagons, Sugars and Lamps
Cut Finger Basins—plain do.

Also, Bronzed Astral Lamps—Branch do.—Mantel do.—Study Lamps, Side Lamps.
Ivory balance handle Knives and Forks—common do.
Britannia Tea and Coffee Pots, English and American manufacture
Tea Trays, in sets or single
Bread, Knife and Cheese Trays
Plate Warmers
Planished Tin Tea and Coffee Pots, Dish Covers &c.
Plated and Britannia Castors
Brass and Britannia Coffee Urns—Egg Boilers
Table Mats—Hearth Brushes—Comb Brushes
Feather Dusters, colored and plain.

The Wholesale Rooms (upstairs) are fully stocked with goods adapted to every market. Merchants purchasing for the southern or western trade will find upwards of six hundred packages from which to make a selection.

H. & P. have just recieved an article of Iron Stone China especially adapted for Hotels. The furnishing of such establishments is a branch of their business which recieves particular attention.

☞ Ware let for parties, and goods sent to any part of the city. jy 11

DRY GOODS AT REDUCED PRICES.

THE subscriber intending leaving this part of the country for the South, early in the Autumn next, offers for sale the whole of his extensive stock of FOREIGN and DOMESTIC GOODS, and lease of the Store No 414 Washington street, and the stock will be sold at very reduced prices at retail until closed. Among which are the following varieties, viz:

Broadcloths, Cassimeres; Athenian Cassimeres; Rouen Cassimere; Athenian Camlets, &c. &c.
4 bales superior Welch, English, and American Flannels. Some of them very superior, and are warranted not to shrink in washing.
2 bales Angola Flannel, an excellent article for Summer wear.
1 bale Domet Flannel.
4 do. colored American do.
4 do. do. Domets.
3 cases of superior English Cambric Dimoties.
1 do. do. Furniture Dimoty.
1 do. colored Poult de Soie Silk, at 3*s.* per yard, of an excellent quality.
Cases Irish Linens, of superior quality.
Cases of American Prints.
Cases and Bales of brown and bleached Cottons.
Cases of white Cambric and Cambric Muslins.
Cases of Bishop Lawns, from 20 cts. to 5*s.* 3*d.* per yard.
1600 ps Nankin and Canton Straw Carpeting.
Cases of Taylor's Persian Spool Cotton, at 3*s.* per dozen or 5 cents per spool, warranted of very superior quality.
Cases of Spool Cotton, at 6*d* per dozen.
1 case of Open Work Cotton Hose, at 1*s.* per pair.
Cases of 4-4 and 6-4 Bobbinett Laces; from 9*d* to 5*s* 3*d* per yard.
1 Case Grecian do. superior quality, at 2*s.* per yard.
1 bale Russia Damask 6-4 and 8-4—a very durable article for Table Cloths.
2 cases India and English Silk Hdkfs.
2 do colored Table Cloths, assorted sizes.
1 do. do. bordered cotton Hdkfs. imita. L. C. at 9*d.* each.
1 case Linen Hdkfs.
3 do. American Sewing Cotton.
5 bales Russia Crash.
3 cases Linen and Cotton Tapes.
7 bales of Tickings, assorted qualities—and a great variety of other Goods, which will be sold in proportion. ELIAB STONE BREWER,
July 4 3 m. No 414 Washington street.

RECORD OF A SCHOOL.

JAMES MUNROE & Co. have just published the Record of a School, exemplifying the general principles of Spiritual Culture. Boston Bookstore, 134 Washington street. aug 1

EXAMINATION OF SHAKSPEARE.

CITATION and Examination of Wm. Shakspeare, Eusely Treen, Joseph Carnaby and Silas Gough, clerk, before the worshipful Sir Thomas Lucy, Knight, touching deer Stealing—on the 19th day of September in the year of Grace 1582. Now first published from original papers—To which is added a Conference of Master Edmund Spenser, a gentleman of note, with the earl of Essex, touching the state of Ireland, A. D. 1595. This day received by JAMES MUNROE & Co. 134 Washington st.
aug 8

CHAMBERS' BIOGRAPHICAL DICTIONARY.

JAMES MUNROE & Co. have this day received a Biographical dictionary of Eminent Scotsmen, by Robert Chambers, author of 'Traditions of Edinburgh,' 'History of the Rebellions in Scotland,' &c. embellished with splendid and authentic Portraits, in 4 vols. 8vo., Glasgow Ed. Boston Bookstore, 134 Washington street. aug 1

BRADFORD'S COMPREHENSIVE ATLAS

A COMPREHENSIVE ATLAS, Geographical, Historical and Commercial by T. G. Bradford, a few copies are for sale at subscription price by JAMES MUNROE & CO. 134 Washington st.
aug 8

UNITARIAN—1834.

JAMES MUNROE & CO. have for sale a few copies of The Unitarian, Edited by the late Rev Bernard Whitman, in a variety of Bindings—Boston Bookstore, 134 Washington street. aug 8

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED,
At 147 Washington Street, Boston.
SIDNEY WILLARD, EDITOR.

TERMS.—*Three Dollars*, payable in six months or *Two Dollars and Fifty Cents*, if paid in advance

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

MINOT PRATT, PRINTER.